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A COMPLETE
GREEK AND ENGLISH LEXICON

FOR THE POEMS OF

HOMER,
AND THE HOMERIDÆ;

ILLUSTRATING THE DOMESTIC, RELIGIOUS, POLITICAL, AND
MILITARY CONDITION OF THE HEROIC AGE,
AND EXPLAINING THE MOST DIFFICULT PASSAGES.

BY
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P R E F A C E

TO

THE FIRST ENGLISH EDITION.

A SECOND edition of Crusius's Homeric Lexicon, considerably improved by the author, was very carefully reviewed by *Dr. Ameis*, of Mühlhausen, in the "Jahrbücher für Philologie und Pädagogik" for 1843. The substance of Dr. Ameis's valuable remarks was introduced into the *third* edition, which was published in 1848, after Crusius's death, by Dr. Kühner, who availed himself of some manuscript criticisms by another scholar, whose name is not mentioned.

The American translation by Professor Smith nearly anticipated the improvements of the third edition by embodying the remarks of Ameis. This translation I have carefully revised, and the far larger portion of the work has been compared with the third German edition. The additions of the American editor were enclosed in crotchets: these I have removed, wherever I found that Crusius or his German editor had adopted the correction or addition suggested by Dr. Ameis. I have also added, occasionally, the derivations of rare words as given by *Lobeck*, *Döderlein*, or *Lucas*; and have frequently substituted Cowper's translations for those of Voss, which often, especially in the case of happy compounds, lose all

their felicitous precision by being turned into English. I have also added, here and there, the explanations of the most recent editors, *Dübner* on the *Iliad*, *Fäsi* on the *Odyssey*. In carrying the work through the press, I have removed a very considerable number of false references (some of which still remain in the third German edition), and several erroneous interpretations, occasioned by a misapprehension of the German original, which a reference to the passage, as it stands in the poet himself, would have enabled the learned translator to avoid. Upon the whole, however, he has executed a difficult task successfully; and well deserves the thanks of English, as well as of American students.

T. K. A.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within* a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations ; it should also embrace, in connexion with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns, and other small poems. Secondly, especial attention is paid to the explanation of difficult passages ; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

* Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "Novum Lexicon Græcum etymologicum et reale, cui pro basi substratae sunt concordantiae Homericæ et Pindaricæ." It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition it has been improved, in point of convenience, by an alphabetical arrangement ; and by the copious additions of Prof. *Rost* of *Gotha*, it has been brought nearer to the present

standard of Greek scholarship. Although that carefully-executed work is not to be brought into comparison with the present, in respect to its extent and peculiar design, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the Iliad and *Odyssey*, as ἀμαθος, ἀμπειω, ἀναπειρω, Δύμη, Ἐλικάνω, ἐκτάδιος, ἰλάσσων, πολύτρητος, ρυσός, φώκη, etc. was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index Vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A ; and the separately-published Lexicons of the Iliad and *Odyssey*, by *Lünenmann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon ; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks *, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the Epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in

* I need not say, that this applies in a still higher degree to the admirable Lexicon of Liddell and Scott.—T. K. A.

addition the Epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently-published Grammar of my valued colleague, Dr. Kühner [in the 3rd Ed. to his School Grammar]. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connexion with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as the Present, cf. *ἀκακίω*, *ἀπαίσκω*, *δαρέουατ*, &c.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets are designated as poetic, and if found only in Epic writers, as Epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavoured to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labours of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connexions, are printed in spaced type [in this Ed. in Italics]; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Vöss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as **βασιλίς*, *δῆμος*, of the mythological articles, of the names of clothes, weapons, &c. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connexion, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to

supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connexion. This desideratum I have endeavoured to supply, and have also marked the so-called $\ddot{\alpha}\pi\alpha\xi\ \epsilon\iota\rho\eta\mu\epsilon\nu\alpha$ with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least one translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word under which the explanation is given, because, in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, *Diss. de Mythol. Græcorum Antiquissima*, and *De Historiæ Græcæ Primordiis* (Opus. II. 1827). I have thus endeavoured to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of Greek proper names *. That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's *Handbuch der Mythologie aus Homer und Hesiod*, E. L. Cammann's *Vorschule zu der Iliade*, and D. E. Jacobi's *Handwörterbuch der griechischen und römischen Mythologie*. Upon the principal works which have appeared on the Homeric Geography, as those of Schönemann, Voss, Uckert, G. F. Grotewold, Völcker, as well as upon other writings which treat of this subject, as Mannert's *Geographie der Griechen und Römer*, Ottfried Müller's *Geschichte hellen. Stämme*, I. Bd., etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

* *Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Syllbenlänge, etc.* Hanover, 1832.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that of Wolf ; in connexion with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner ; and in the hymns to Ilgen, Hermann, and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Butt-mann's Lexilogus, Lehrs de Aristarchi Studiis Homericis, etc. ; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, Grammat. Dialectici Epicæ, Vol. I. L. 1, which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in the press ; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labour bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotewold, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CII. CRUSIUS.

Hanover, Nov. 1835.

INDEX OF DIFFICULT PASSAGES.

(VID. PREFACE.)

	Page		Page
IL. 1, 170 see ἀφύσσω	80	IL. 11, 635 see πυθμήν	364
566 χραισμέω	437	671 Πύλος	365
580 εἴπερ	125	12, 36 καναχίζω	226
2, 218 συνέχω	386	107 ἔχω	184
303 χθίζος	435	177 λαίνεος	257
318 ἀρίζηλος	67	340 ἐπώχατο	163
356 } δρμημα	813	433 ἔχω	184
590 } 701 ἡμιτελής	193	13, 130 προθέλυμνος	357
3, 100 ἀρχή	70	132 ψαύω	440
180 εἴποτε	125	137 συμφερτός	384
205 ἀγγελή	3	257 κατάγνυμι	229
4, 214 ἄγνυμι	5	346 τεύχω	396
5, 384 ἐπιτίθημι	160	359 ἐπαλλάσσω	147
397 πυλός	365	543 ἐάφθη	118
487 δάλισκομαι	27	707 τάμνω	389
770 ἡρεοειδής	190	14, 35 πρόκροσσος	358
6, 168 γράφω	96	40 πτήσσω	363
7, 239 ταλαύρινος	389	209 ἀνείστα	45
298 ἀγών	8	419 ἐάφθη	118
336 ἐξάγω	143	499 φή	422
8, 328 νευρή	291	15, 80 είμι	125
378 γηθέω	93	252 ἀτῶ	21
9, 46 εί δέ	122	16, 216 ψαύω	440
237 ἔχω	184	371 ἄγνυμι	5
378 κάρ	226	422 θοός	204
506 φθάνω	422	507 λείπω	260
567 κασύγητος	227	667 καθαίρω	221
10, 224 πρό	356	17, 42 ἀδήριτος	8
351 οὖρον	319	218 ἵνδαλλομαι	215
391 ἄγω	7	297 αὐλός	76
11, 51 κοσμέω	247	18, 570 Λίνος	264
243 ΕΙΔΩ	122	592 ἀσκέω	71
		19, 149 κλοτοπεύω	243

	Page		Page
I. 19, 183 <i>see</i> ἀπαρέσκω	53	Od. 7, 107 <i>see</i> καιρόεις	222
209 ιείη	210	123 θειλόπεδον	199
402 ἐώμεν	184	8, 187 πάχετος	330
21, 126 ὑπαίσσω	410	351 ἐγγνάω	118
172 μεσοπαλής	278	9, 135 πᾶρ	342
22, 254 ἐπιδίδωμι	153	459 ράιω	367
356 προτύσσομαι	361	10, 124 πείρω	332
489 ἀπονρίζω	61	86 κέλευθος	236
23, 30 ὀρεχθέω	311	11, 597 κραταῖς	249
574 δικάζω	110	614 ἐγκατατίθημι	119
760 κανών	226	14, 521 ἀμοιβάς	33
762 πηνίον	342	15, 78 ἀγλαΐη	5
24, 58 γυνή	96	404 τροπή	405
79 Μέλας πόντος	274	16, 114 χαλεπαίνω	431
		17, 232 ἀποτρίβω	61
Od. 1, 130 λίς	265	268 ὑπεροπλίζομαι	412
234 βάλλω	84	18, 192 κάλλος	224
2, 33 ὀνύνημι	308	19, 203 ἵσκω	217
89 εἰμι	125	229 λάω	260
203 ίστος	218	565 ἐλέφας	134
206 ἐριδαίνω	166	20, 302 Σαρδάνιον	372
3, 269 πεδάω	331	21, 71 μῆδος	287
4, 208 ἐπικλώθω	155	22, 31 ἵσκω	217
853 ἐφετμή	181	143 ρώξ	371
5, 248 ἀράσσω	64	304 πτώσσω	364
252 { ἵκρια	213	322 ἀράσσωμαι	63
{ σταμίν	380	348 ἔσοικα	147
800 μή	281	23, 191 πάχετος	330
6, 201 διερός	110		
242 δέατ'	100	h. ΜΕΡ. 75 πλανοδίη	344
265 ἐπίστιον	159	427 κραίνω	249
7, 86 ἐρείθω	164	h. ΣΕΡ. 280 κατενήνοθεν	233
87 θρεγκός	205	h. 26 7 κρύπτω	252

ABBREVIATIONS.

absol.	signifies absolute.	Ion.	signifies Ionic.
accus.	accusative.	iterat.	iterative.
act.	active.	κ. τ. λ.	καὶ τὰ λοιπά = etc.
adj.	adjective	Lex.	Lexicon.
adv.	adverb.	Buttm. Lex.	Buttmann's Lexilogus
Æol.	Æolic.	metaph.	metaphorical.
aor.	aorist.	mid.	middle.
Apd.	Apollodorus.	neut.	neuter.
Apoll. or Ap	Apollonii Lex. Homerici cum.	Od.	Odyssey.
Att.	Attic.	optat.	optative.
Batr.	Batrachomyomachia.	partep.	participle.
comm.	common, commonly.	pass.	passive.
compar.	comparative.	perf.	perfect.
conj.	conjunction.	plupf.	pluperfect.
dat.	dative.	plur.	plural.
depon.	deponent.	poet.	poetic.
Dor.	Doric.	signif.	signification, signifies.
Ep.	Epic.	sing.	singular.
epith.	epithet.	subj.	subjunctive.
sem.	feminine.	V.	Vater or Voss.
fut.	future.	=	equivalent to.
gen.	genitive.	†	ἄπαξ εἰρημένον.
h.	hymn.	?	doubtful.
Il.	Iliad.	Il.	only in the hymns.
imperat.	imperative.	*Od.	only in the Iliad.
imperf.	imperfect.	[]	only in the Odyssey.
infin.	infinitive.		additions by the Translators, or by the English Editor.
Intrans.	intransitive.		

Cp. = Cowper.

Db. = Dübner.

Död. = Döderlein.

Fäsi. = Fäsi.

Note.—To save space “Il.” has been omitted; so that references to which “Od.” is not prefixed, are all of them from the *Iliad*.

HOMERIC LEXICON.

A.

Α, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies (or *books*), both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

α, in composition, is 1) a *privative* (before a vowel commonly *άν*), the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *άνθρω*, *in-visible*, *άναις*, *child-less*, *άβουλος*, *ill-advised*, *άναιτος*, *in-nocent*. 2) a *copulative* [answering to the adv. *άμα*], indicates primarily a *connexion* of two objects, also *my* conveying the notion of *equality*, *collection*, and *intensity*; *άλλος* (*λέχος*), *bedfellow*, *wife*; *άτακτος*, *equi-ponderant*; *άδρος* (*θρέω*), *assembled*, *crowded together*. 3) a *intensive*, strengthening the adj. with which it is compounded and answering to the adv. *άγα*, *άθρομος*, *loud roaring*; *άστερχής*, *very impetuous*. This *intensive* **α** is found in but very few compounds [if at all] and is denied by many Gram. 4) a *euphonic* is prefixed for mere sound's sake to many words beginning with two consonants: *άβληχός* for *βληχρός*; *άστερη* for *στεροπή*.

ἄ, interj., an exclamation denoting *displeasure*, *pity*, *astonishment*; *oh! ah!* *ἄ* *δειλέ*, *ah wretch!* 11, 441.

άδατος, *ov*, poet. (*άδω*), 1) *inviolable* = *what one does not dare to violate*; epith. of the waters of the Styx, 14, 271. 2) = *what one cannot violate, cannot injure*, &c.; as an ep. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. p. 4, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *inviolable*, i. e. *that which may not be spoken against*, hence *honorable*, *distinguished*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double a privative, or an *a* intensive, and explain *άδατος* by *πολυθλαβής*, *very injurious*, *δαγής*, *ές* (*δαγνυμι*), *not to be broken*, *difficult to break*, *strong*, *ρόπαλον*, Od. 11, 575. †

άδομα, depnq. mid. see *άδω*.

άδατος, *ov*, poet. (*άπτομαι*), *not to be touched*, *unapproachable*, *invincible*, epith. of the strong hands of the gods and heroes. I, 567. 7, 309.

άσχετος, *ov*, Ep. for *άσχετος*.

άδω, poet. (*—* *—* *—*), aor. I. act. *άδσα* contr. *άσα*, aor. mid. *άδσαμην*, 3. sing. *άσατο*, aor. pass. *άδσθην*. Of pres. only 3 sing. mid. *άδαται*. I) Act. trans. *to injure*, *to harm*, with acc. *ἢ πά τιν' ηδονήσιν* *τῆς ἄττης ἀσας*; *hast thou ever before injured any king by such misfortune?* i. e. brought him into such misfortune? 8, 236. b) Especially *to injure in the understanding*, *to infatuate*, *to befool*, *to mislead*, *to delude*, with and without *φρέατις*; *οἰρύ*, *to stupify his mind with wine*, Od. 21, 297. *άδσαν μέ ἑρποτι*, *my companions befooled me*, Od. 10, 68 [in this passage it is, *have wronged or injured me*]; and *δαίμονος αλσα*, Od. 11, 61; hence pass. *to be deluded*, *infatuated*, *blinded*, *to fall into disaster*, 16, 685. *Ἄττη, ἢ πρώτον ἄδσθην, Ατε*, by whom I was first infatuated, 19, 136. *άδσθεις φρέατις*, Od. 21, 301. II) Mid. [exclusively in ref. to the mind] *to delude oneself*, *to let oneself be deceived*, *to mistake*, *to err*, *to act foolishly*, 9, 116; also *άδσατο μέγα θυμό*, *he was utterly infatuated in mind*, 11, 340. b) As dep. mid. with acc. *to lead astray*, 19, 91.

Άβακέω (*βάζω*), poet. aor. *άβάκησα*, properly, *to be without speech*; gener. to *be uninformed*, *to be ignorant*, *to be unsuspicious*, Od. 4, 219.†

Άβαρες, *οι*, the *Abantes*, the earliest inhabitants of the island of Eubcea, who went to Troy under Elephenor the son of Chalcedon; probably a colony from the Pelop. Argos which emigrated to Eubcea under king Abas; according to Strabo they came from Thrace, 2, 536.

Άβαρβαρη, *ή* (from *ά* and *βάρβαρος* native), a fountain nymph, mother of *Ἄσεπος* and *Πεδασος* by *Bucolion*, 6, 22.

Άβας, *αντος*, *δ* (from *ά* and *βαίνω* not going away, *Nabito*, *Herm.*), a Trojan, son of *Eurydamas*, killed by Diomedes, 5, 148.

Άβιοι, *οι*, the *Abii*, nomadic Scythians in the north of Europe, accord. to Strabo, VII. p. 360, on the Ister, 13. 6. † (prop. *poor*, *needy*, from *α* and *βίος*: *Woli* and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[*άβιος*, *ον*, see "Αβιοι.]

* **άβλαβώς**, poet. for *άβλαβως*, adv. (*άβλαβής*), *harmlessly*, *without harm*, h., Merc. 83.

* **άβλαβήν**, *ή*, poet. for *άβλάβεια* (*βλα-*

πτω), *inviolability*. 2) *harmlessness, innocence*; in the plur. ἀβλαβίας νόοιο, h. Merc. 393.

Ἄβληρος, ὁ, a Trojan, killed by Antilochus, son of Nestor, 6, 32.

ἀβλής, ἥτος, ὁ, ἡ, poet. (βάλλω), *not discharged, unshot*, epith. of an unused arrow, 4, 117. †

ἀβλητος, ον, poet. (βάλλω), *not hit, un-hurt*, 4, 540. †

ἀβληχρός, ἡ, ὁν (a euphon. and βληχρός), *weak, powerless, gentle*; χείρ, the feeble hand of Venus, 5, 337; τείχος, a weak wall, 8, 178; θάνατος, a gentle death, Od. 11, 135. [Cf. ἀμαλός and μαλακός. Buttm. Lex. 194.]

ἀβρομος, ον (a intens. and βρόμος according to Apoll. Lex.), *loud-shouting, very clamorous*. Epith. of the Trojans, 13, 41. † Passow with Eustath. makes a euphon. and translates *clamorous*. Buttm. makes a copulative, and translates *shouting together*.

ἀβροτάδω, poet. (prob. from ἀορ. 2 ἀβροτείν, Epic for ἀμαρτεῖν), *to miss, τυνός* any one: found only in aor. 1 subj. μῆτων ἀβροτάζουμεν (ep. for ἀβροτάζωμεν) ἀλλήλοιν, lest we miss one another, 10, 65. † See Thiersch. § 232. Buttm. Lex. p. 82.

ἀβροτος, η, ον, later ος, ον, poet. (βροτός) = ἀμβροτος, *immortal, divine, holy*. νῦν ἀβρότη, *sacred night*, because it is a gift of the gods, 14, 78. (The meaning *without men* is doubtful. See Buttm. Lex. p. 83.)

Ἄβυδος, ἡ, *Abydos*, a city in the Trojan dominion on the Hellespont, opposite Sestos, now *Avido*, 2, 836. Hence the adv. Ἀβυδόθεν, *from A.*, and Ἀβυδόθι, *in or at A.*

ἀγάσθαι, see ἄγαμαι.

ἄγανον, see ἄγω.

ἀγάσμαι, pres. not used by Homer, but supplies the tenses assigned to ἄγαμαι.

ἀγαθός, ἡ, ὁν, *good, excellent, strong*, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βούν ἀγαθός, *good in the battle-cry* (see βοή), epith. of leaders. β) Of birth, *noble, high-born* (opposed to χερής), Od. 15, 324. β) Of things and states, εἰς ἀγαθὰ εἰπεῖν, *μυθεῖσθαι*, to speak for good, 9, 102. 23, 305. (cf. φρονέω πειθεῖσθαι εἰς ἁγάθον, 11, 789. ἀγαθὰ φρονεῖν, to be well-intentioned, *right-minded*, 6, 162. Neut. pl. subst. ἀγαθον, Od. 14, 441. Irreg. comp. ἀμείνων, βελτίων, κρείσσων, λιών, ι per. ἀριστος, βελτιστος, κράτιστος, λιώστος, etc. [Lobeck doubts the relationship between ἀγαθός and ἄγαμαι, which Buttm. approves of. Path. Serm. Græc. p. 363.]

Ἄγαθων, ωνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, 24, 249.

ἄγασμαι, Ep. form of ἄγαμαι, only in pres. in the sing., *to be indignant, to be angry*, Od. 20, 16. †

ἄγακλεης, ἐς, poet. (ἄγαν, κλέος), gen. ος, *very illustrious, famous, glorious*,

generally of men; once of Hephaestus (Vulcan), * Il. 21, 379.

Ἄγακλεης, contr. ἡς, ἥτος, ὁ, a Myrmidon, father of Epigeus, * Il. 16, 571.

ἄγακλειτός, ἡ, ὁν=ἄγακλεης, poet. *very celebrated, famous, glorious*, generally of men. β) Of things: only ἄγακλειτὴ ἑκατόνβη, a glorious hecatomb, Od. 3, 59. ἄγακλντος, ὁν, poet. (κλύτος), prop. of which one hears much, *far-famed, most glorious*, generally of men. β) Of things: only ἄγακλντὴ δώματα, Od. 3, 388. 428.

• ἄγαλλις, ἴδος, ἡ, a bulbous-rooted flower of the *Iris* tribe, perhaps the *sword-lily*, h. Cer. 7. 226.

ἄγαλλομαι, mid. only pres. *to glory or exult in, to be proud of any thing*, with the dat. generally in the partcp. spoken of men: ἴπποισιν καὶ ὄχεσφιν, proud of horses and chariots, 12, 114. Of gods: of the Thriæ, h. Merc. 553. Of Pan: φρένα μολπᾶς, to be proud in heart of the songs, h. 18, 24. Of mares: πώλοισιν, exulting in their foals, 20, 222. Of birds: πτερύγεσοι, exulting in their wings, 2, 462. Of ships (met.): Διός οὐρφ, to exult in the fair wind of Zeus, i. e. to be favoured with a fair wind, Od. 5. 176. β) With a partcp. of Hector: ἀνάλλεται ἔχων τεύχεα, he exults in arms, 17, 473.

ἄγαλμα, ατος, τό (ἄγαλλω), prop. what contributes to splendour, or serves for ornament [= καλλώπισμα, πᾶν ἐφ' ω τις ἀγάλλεται], *an ornament, a jewel*, 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, *a glorious or acceptable offering*. Of the Trojan horse, ἄγαλμα θεῶν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438. [The meaning *image*, etc. is post-Homeric.]

ἄγαμαι, dep. mid. a collateral Ep. form of ἀγάμαι and ἄγαιομαι, fut. ἀγάσσομαι, (Wolf νεμεσήσεαι, Od. 1, 389). aor. 1. Ep. ηγασάμην, ηγασάμην. (Fr. ἄγαμαι only 1 sing. pres. fr. ἀγάσσαι 2 pl. pres. ἀγάσσαθε Ep. for ἀγάσθε. Inf. pres. ἀγάσσαι for ἀγάσθαι, 2 pl. impf. ἀγάσσθε for ἀγάσθε.) 1) *to esteem, in a good sense, to admire, to venerate*, with acc. 3, 101; μιθῶν, 7, 404; without acc. *to wonder*, Od. 23, 175; with partcp. 3. 224. 2) *to consider as too great: in a bad sense, to envy, to grudge* (in which signif. Hom. uses the pres. ἀγάσσαι and ἄγαιομαι), with the dat. of pers. spoken of (especially of the gods, 17, 71), and acc. of the thing: τὰ μέν πον μέλλεν ἀγάσσεσθαι θεός αὐτός, but this must even a god have envied [if it had happened: and therefore it did not happen. F.], Od. 4, 181; and with inf. νῦν μοι ἀγάσθε, θεοί, βροτον ἄνδρα παρέναι, now ye envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 565. 3) *to be offended with, to be angry at*, with acc. κακά ἔργα, Od. 2, 67; κότῳ to be offended, to regard with anger, 14, 111.

Ἄγαμεμνονίδης, ον, ὁ, son of Agamemnon=Orestes, Od. 1, 32.

Ἄγαμένων, οὐος, ὁ (fr. ἄγαν and μένων most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, 2, 478; and personal bravery, 11; but was sometimes wanting in decision and circumspection. Hurried away by passion, he insulted the priest Chrysēs, and when obliged to restore his daughter, he caused Brīsēis to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, 9. According to Od. 1, 300, and 11, 410 sq., Agisthus, who had seduced his wife Clytaemnēstra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named in 9, 287. Hence adj. Ἀγαμένος, ἐν, ἐον, belonging to A.

Αγαμήδη, ἡ, daughter of Augēas, king of Elis, wife of *Mulius*. She was acquainted with all the medicinal herbs which the earth produces, 11, 740.

Αγαμήδης, *ous*, *ò* (fr. *ἄγα* and *μῆδος* *counsel*, son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἀγάμος, ον (γάμος), unmarried, 3. 40. +
ἀγαντίφος, ον, poet. (νίφω), very snowy,
covered with snow, epith. of Olympus,
whose summit according to the statement
of travellers is never free from snow, *1,
426. 18, 186.

ἀγανός, ἡ, ὁν, poet. *γάρος, γάρωναι*. 1) *gentle, mild, lovely, ἔπει*. 2. *τυφλός*. Od. 2, 230. *ἀγανά βέλεα, the gentle arrows* of Apollo and Artemis (Diana), since sudden, gent. *death*, in opposition to *death* produced by long sickness) was ascribed in the case of men to Apollo, and of women to Artemis, Od. 3, 280. 15, 411. See Apollo and Artemis. 2) *Active, rendering mild, propitiatory, agreeable, welcome, δώρα, 9, 113; ἐνχωλή, a grateful vow, 9, 499. Od. 13, 357.*

ἀγανοφροσύνη, ἡ (φρήν), *mildness, gentleness*, 24, 772. Od. 11, 203.

ἀγανόφρων, *ov.*, gen. *ονος*, poet. (*φρήν*),
of a gentle disposition, mildly disposed,
20, 467.

ἀγάμαι, Ep. form of ἀγαμαι, q. v.
ἀγαπάσω and ἀγαπάσομαι as dep. mid.
= ἀγαπῶ, only in the pres. 24, 464. Od.
7. 33. 16. 17.

ἀγάπατόν (akin to *ἀγαπαί*), aor. ἡγάρτησ, poet. ἡγάρτησ, 1) to receive kindly, to treat with kindness or attention, with care spoken generally of men, Od. 16, 17, 23, 214; of a god: θεὸν ὡδὲ βροτούς ἡγάρτειν ἄντη, that a god should thus openly favour mortals, 24, 404. 2) to be content, to be satisfied, οὐδὲ ἡγάπας, δὲ (στι) ἡγάπας βασιώνα; art thou not content? What thou feasteſt in quiet? Od. 21, 289. 3)

ἀγαπάζομαι, dep. mid.: its partcp. stands in an absolute sense with φιλέω and φιλέων. οὐκ ἀγαπάζομενοι φιλέοντο', do not cordially entertain, Od. 7, 38. welcome, 21, 224.

ἀγαπήνωρ, ὅρος, ὁ (ἀνήρ), *manhood-loving, manly, bold, brave, epith. of heroes*, 8, 114, Od. 7. 170.

Αγαπῆνωρ, *οος*, *ὁ*, son of *Ancæus*, grandson of *Lycurgus*, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, 2, 610. Cony. Apd. 3, 10. 8.

ἀγαπητός, ἡ, ὁ (ἀγαπάω), *beloved, dear, epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπητώς, with love, cheerfully, willingly, Batr.*

ἀγάππος, or, poet πένω. strong flowing, rapet, epith. of the Hellespont, 2, 845; of the sea, h. Cet. 4, 1, 10, 11, 12.

¹Αγαθέντος, εος, ὁ (adj. ἀγαθοθεντής, very strong), son of Augeas, king of Elis, father of Polyxenus, 2, 624.

ἀγάστονος, or, poet. (*στένω*), properly, *strong-sighing*; then *loud-roaring*, *deep-roaring*; epith. of Amphitritē, Od. 12, 97. h. Ap. 94.

Ἄγαστροφος, ὁ (from *στρέφω* turning himself often), son of *Ρεσον*, a Trojan, killed by Diomedes, 11, 338.

* ἀγαπός, ὁν, poet. for ἀγαπότος, admired, neut. as adv. h. Ap. 515.

Doris, 18, 42; (in Wolf and Spitzner *Aγανη*, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)
ἀγανός, ḥ, ὁν (ἀγαναι), admirable, won-

*ἀγαός, i. or ἀγαός, *admirable, noble, generally
durable, glorious, excellent, noble, generally
epith. of kings and heroes; also of
the Illympomolgi, 13, 5; of birth, μηνοτήρες
ἀγαοί, *noble suitors; of the Phœaces
ποντικῆς ἀγαοί, excellent conductors, Od.
13, 71; and of Proserpine, Od. 11, 213.
Superl. ἀγαότατος, Od. 15, 229.***

ἀγγελίη, ἡ (ἀγγελος), a message, an embassy, news, tidings. ἀγγελίη τινος, a message from or about any one, 15, 640; and ἀγγελίην πατρὸς φέρειν, to bring tidings of the father, Od. 1, 408. ἀγγελίην ἐκπομπήν, to come on an embassy, i. e. to bring a message, as an ambassador, 11, 140. In the last passage and some others, the old grammarians incorrectly suppose a subst. ὁ ἀγγελίης = ἀγγελος; but the best modern critics suppose an accus. or a gen. sing. of the fem. ἀγγελία, cf. Buttm. Lex. (in voc.) Thiersch § 268, 2. Spitzner II. 13, 252. ἀγγελίην τοι (Wolf. έπι) Τυδῆ στελλάν, they sent Tudeus on an embassy, 4, 384. ἥλυθε σει ἐνεκ' ἀγγελίῃ (gen. caus.), connect thus, ἥλ. ὅτι σει ἐνεκα, he caine on account of a message on your behalf, 3, 205. ἡέ τεν ἀγγελίην μετ' ἴμ' ἥλυθες; or comest thou to me on account of some message? 13, 252. ἀγγελίης οἰχνεσκε, he was wont to go on account of a message, i. e. to carry messages, 15, 640.

according to the ancients a form of ἄγγελος,

see ἀγγελίη; cf. Rost. ausf. Lex. who defends the view of the ancients, *a messenger, an ambassador.* ἥλ. σεῦ ἔνεκ' ἄγγε, he came as an ambassador on thine account, 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιώτης, ου, ὁ = ἀγγελος, *a messenger*, h. in Merc. 296. Comp. εριθος.

ἀγγέλλω (ἄγω), fut. ἀγγελέω, Ep. for ἀγγελω, aor. ἀγγειλα, aor. mid. ἀγγελάμψω, *to bear a message, to give information, to bear tidings*; often absol. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) *to announce, recount, report;* with accus. of the thing, ἐσθλά, 10, 448; ἔπος, 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, to give intelligence of any one, Od. 14, 120. 122; and with inf. κήρυκες ἀγγελῶντων παιδας πρωθῆβας λέξασθαι, let the heralds proclaim that the adult youth are to post themselves for their watch, &c. 8, 517; comp. Od. 16, 350.

ἀγγελος, ὁ, ἡ, *a messenger, an ambassador*, whether male or female: *heralds* are called Διός ἀγγελοι, messengers of Zeus, 1, 334; *Οσσα, 2, 93; also birds by whose flight divination was performed, 24, 292. 296.

ἄγγος, εος, τό, *a vessel* for wine, milk, etc. 2, 471. Od. 2, 289; *a jar, pail, &c.* ἄγε, ἄγετε, properly imperat. fr. ἄγω, *bear;* then, as interject. *up! on! come on! quick!* Often strengthened: ἀλλ' ἄγε, ἄγε δή, *up, then! on, then!* comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπείσθεν, 3, 441. ἄγε δὴ στέμων, 11, 348: and ἄγετε περιφραζώμενοι, Od. 1, 76; and with the 1 sing. Od. 20, 296; once only with imperat. 3 plur. 2, 437 ἀλλ' ἄγε—ἄγειρόντων, *On εἰ δὲ ἄγε, up, then! see εἰ.*

ἄγειρο (ἄγω), aor. ἄγειρα, Ep. ἄγειρα, perf. pass. ἀγήγειραι, aor. 1. pass. ἄγερθην. Peculiar Ep. forms: 3 pl. plur. ἄγηγέρατο, 3 pl. aor. ἄγερθεν for ἄγερθσαν, aor. sync. 2 mid. ἀγέρμην, part. ἀγρόνεος. 1) Active, *to collect, to assemble;* spoken of men, with accus. Λαόν, 2, 438; ἀγορήν, to call an assembly, Od. 2, 28. b) Of things: *to collect, δημόθεν ἀλφίτα καὶ οἶνον*, Od. 19, 197; πύρνα, to collect by begging pieces of wheaten bread, Od. 17, 362. 2) Mid. with the sync. aor. 2 and aor. 1 pass. *to assemble, to come together;* περὶ αὐτῶν, 4, 211. ἐς ἀγορὴν ἄγεροντο, they came to the assembly, 18, 245. b) Trop. in the aor. pass. ὅτε δὴ ἀμπντντο καὶ ἐς φρένα θυμὸς ἀγέρθη, when now he inspired and life was collected into the heart, i. e. when he came to himself, 22, 475. Od. 5, 458. ἀφόρρον οἱ θυμὸς ἐν στήθασσιν ἀγέρη, courage ‘hope’ returned to his breast, 4, 152. μάχην ἄγειρας, 3. 778, belongs to εύειρα, q. v. Of like import are the poet. forms ἄγερθσαν, ἄγερθστο, and ἄγερθσθαι accord. to Arist. for ἄγερθσθαι.

ἀγέλασος, αίνη, αἰον (ἄγελη), *belonging to a herd, grazing in herds.* 11. and Od. epith. of cattle.

* Ἀγέλασος, Ion. Ἀγέλεως, ὁ (fr. ἄγω and

λαός leader of the people), 1) son of *Phradmon*, a Trojan, whom Diomédēs slew before Troy, 8, 257. 2) a Greek slain by Hector, 11, 302. 3) son of *Damastor*, a suitor of Penelopē, slain by Ulysses, Od. 22, 293.

* ἀγέλαστος, ον (γελάω), *without laughing, sad.* h. Cer. 200; hence ἡ Ἀγέλαστος πέρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

* Ἀγελεῖν, ἡ, poet. (ἄγω, λεια), *the collector of booty, epith. of Minerva as the protectress of heroes,* Il. and Od.

ἄγέλη, ἡ (ἄγω), *herd, crowd, with ani* without *βοῶν* and *ἴππων*, 19, 281.

ἄγελθδον, adv. (ἄγελη), *in herds, in* *crowds*, 16, 160. t

ἄγελθη, poet. dat. for ἄγέλη, *in the herd.* Further see Thiersch Gr. § 177, 20. [See also Butt. § 56, note 9.]

ἄγεμεν, poet. for ἄγειν.

ἄγεν, Ep. for ἄγηγσαν, see ἄγνυμι.

ἄγεραστος, ον (γέρας), *without a present as a token of honour, unrewarded*, 1, 119. t

ἀγερθσμαι, Ep. form, fr. ἀγέρω, more

correctly ἄγερθσμαι, which see.

ἄγερθεν, poet. for ἄγερθσαν, see ἀγέρω.

ἄγερχως, ον, *proud, honour-loving, ambitious, noble-minded,* epith. of the Trojans, Mysians, and Rhodians, 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram., by Homer in a good sense; later, *insolent, overbearing;* further, see Butt. Lex. The derivation is uncertain; prob. fr. a n. 3, γέρας, ἔχω (hence = *richly-gifted*); cf. τιμάσχος.

ἄγη, ἡ (ἄγαμαι), *awe, admiration, veneration*, 21, 221. Od. 3, 227.

ἄγη, Ep. = ἄγη, see ἄγνυμι.

ἄγηγέραθ = ἄγηγέρατο, see ἀγέρω.

ἄγηρον, ἡ (ἄγηνω), *manliness, lofty courage, bravery;* spoken generally of men; of beasts, *boldness, strength*, 12, 46. 2) *arrogance, pride, insolence;* in the plur. ἄγηροίσσων ἐνιέναι τινά, to inspire any one with arrogance, 11, 9, 700.

ἄγηνωρ, οπος, ὁ, ἡ, poet. (ἄγαν; ἀνήρ), *very brave, courageous, bold,* epith. of heroes; also θυμός, 9, 398. 2) In a bad sense, *arrogant, proud, insolent, μνηστῆρος*, Od. 1, 144; and spoken of Achillēs, 9, 699; θυμός, 2, 276.

* Ἅγηνωρ, οπος, ὁ, son of *Antēnōr* and *Thēdūs*, one of the bravest Trojan heroes, who contended even with Achillēs, 11, 59.

ἄγηρας, ον, contr. ἄγηρως, ον (γήρας), *not growing old, ever young;* often in connexion with ἀδάνατος, 8, 539; *imperishable, eternal;* spoken of the aegis of Zeus, 2, 447. Hom. has both forms; the contr. 12, 323. 17, 444. Od. 5, 218.

ἄγηρως, ον = ἄγηρας, ον, see ἄγηρας.

ἄγητός, ἡ, ὁ (ἄγαμαι), *admired, admirable, distinguished, glorious;* with accus. ελδος ἄγητός, glorious in form, 5, 778. 24, 376; φρένας, Od. 14, 177.

ἄγηνεω (a protracted form of ἄγω), fut. ἄγηνησω, h. Ap. 57; *to lead, to drive;* to

bring, to fetch; spoken of things, like έγω: ὄλην, 24, 784. Od. 17, 294.

ἀγκάζομαι, depon. mid. (ἀγκάς), to take up in the arms; with accus. νεκρὸν ἀπὸ χθονός, to take up a dead body from the earth. 17, 722. †

*Αγκαῖος, ὁ [lit. embracing with the arms, fr. ἀγκάι], 1) son of *Lyceurgus* and *Eury nome*, father of *Agapenor*, king of Arcadia, 2, 609. 2) an Αἴθον from *Pleuron*, a powerful wrestler who was vanquished by *Nestor* in the funeral games in honour of *Amarynceus*, 23, 635.

*ἀγκαλέω, Ep. for ἀνακαλέω, to call upon, to invoke; h. nece ἀγκαλέουσσιν, as Herm. reads for καλέουσιν, h. in Ap. 373.

ἀγκαλίς, ἴδος, ἡ, prop. a dimin. of ἀγ κάλη, the arm; only in the plur. the arms; dat. ἐπὶ ἀγκαλίδεσσι φέρειν, to bear in the arms, *Il. 18, 55, 22, 503.

*ἀγκαλός, ὁ = ἀγκάλης, h. Merc. 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκάτη), with or in the arms, in connexion with ἔχειν, λάζεσθαι, μάρπτειν, 5, 371, 23, 711. Od. 7, 252.

ἀγκιστρον, τό (ἀγκός), a barb, a fishhook, *Od. 369, 12, 322.

ἀγκλίνας, poet. for ἀνακλίνας, part. aor. from ἀνακλίνω.

ἀγκοίη, ἡ, poet. (ἀγκών), the elbow; plur. the arms, only in the dat. ἐν ἀγκοῖν τοῦ τοντού, to rest in the arms of any one, 14, 213. Od. 11, 261.

ἀγκός, εος, τό, prop. a curve, hence the elbow, the arm. λαβεῖν τινα κατ' ἀγκέα, to take any body in one's arms, h. in Merc. 159. Comp. Herm. Commonly 2) a mountain-glen; a glen, dale, 20, 490. Od. 4, 337.

ἀγκρεμάσσασα, see ἀνακρεμάννυμι.

ἀγκυλομήτης, εω, ὁ, ἡ, poet. (μήτης), that has crafty (lit. crooked) designs, wily, politic, artful, epith. of *Krónos* (Saturn), because he overreached his father *Uranus*, 2, 205. 319. h. in Ven. 22.

ἀγκύλος, ὁ, ον (ἀγκη), bent, curved, crooked, epith. of the bow, 5, 209; and of the round-wheeled chariot, 6, 39.

ἀγκυλότοξος, ον, poet. (τόξον), furnished or armed with bent bow, epith. of the *Paeonians*, *Il. 2, 848.

ἀγκυλοχελάτης, ον, ὁ, poet. (χεῖλος), haring a hooked bill or beak, epith. of birds of prey, 16, 428. Od. 19, 538.

ἀγκυλοχήλης, ον, ὁ, poet. (χηλή), having crooked claws, Batr. 249.

ἀγκών, ὄνος, ὁ, prop. the angle formed by bending the arm, the elbow, 5, 582. 2) ἀγκών τείχεος, the salient (or jutting) angle of the wall, 16, 702.

*ἀγκαθέειρος, ον, poet. (θειερα), having beautiful hair, bright-haired, epith. of *Pan*, h. in Pan. 5.

ἀγλαῖω, poet. (ἀγλαῖς), to make splendid or glittering; in Hom. only in mid. fut. infin. ἀγλαῖεσθαι, to exult in, to be proud of a thing; with the dat. σέ φημι διαμπέρες ἀγλαῖεσθαι, I declare that thou shalt glory in them perpetually (i. e. all thy life long), 10, 331. †

ἀγλαῖη, ἡ, poet. (ἀγλαῖς), 1) every thing possessing external splendour, *beauty*, *blooming appearance, ornament*; a) in a good sense, spoken of *Penelope*: ἀγλαῖη ἔμοι θεοὶ ὠλεσαν, the gods have destroyed my bloom. Od. 18, 180 Ἀμφότερον, κύδος τε καὶ ἀγλαῖη καὶ ὄντειρ δειπνήσαντας ἴμεν, sc. ἔστι. [Here it seems to denote the *joyous look* opp. to *an exhausted jaded one*: κύδος καὶ ἀγλαῖη form one complex notion.] Both strength with a joyous countenance and refreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. Voss. Od. 16, 78; of a spirited horse, ἀγλαῖη φεποτώθως, trusting to his beauty, 6, 510; therefore b) In a bad sense, *ostentation, pride, vanity*; also in the plur. of the goat-herd, *Melantheus*: ἀγλαῖας φορέειν, to exhibit pride, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. *festive joy, festivity*, h. Merc. 476.

*Ἀγλαῖη, ἡ, *Aglaia*, wife of *Charopus*, mother of *Nireus*, 2, 672.

ἀγλαῖηφη, poet. dat. from ἀγλαῖη.

*ἀγλαΐδωρος, ον, poet. (δῶρον), with splendid gifts, or splendid in gifts, epith. of *Ceres*, h. in Cer. 54, 192.

ἀγλαΐκαρπος, ον, poet. (καρπός), with splendid fruits, fruit-distributing; δέρδρα, Od. 7, 155; epith. of *Cer*, h. Cer. 4, 2) having beautiful hands [lit. wrists]; ἐτάραι, h. in Cer. 23.

ἀγλαός, ὁ, ὄν, poet. (ἀγάλλω), glittering, splendid, beautiful; in a literal sense: ὑδωρ, sparkling water, Od. 3, 424; μεταφ. ἀπονα, splendid ransom, 1, 23; εὐχός, 7, 203. Often spoken of men: distinguished, excellent, glorious; of *Paris*: κέρα ἀγλάε, who makest a display with the bow, 11, 385; in a bad sense. See also κέρας.

ἀγνοέω, poet. for ἀγνοέω (νοέω), aor. ἀγνοίσαση, Ep. iterative form, ἀγνώσασκε, Ion. for ἀγνοίσασκε, (incorrectly written ἀγνώσασκε, Od. 23, 95,) not to know, not to perceive, myl with a negative, οὐκ ἀγνοίσασε, she did not fail to observe, 1, 537. In Od. 24, 218, for αἴ κέ μ' ἐπιγνοίη — ηε κεν ἀγνοίστο, we should undoubtedly read with Thiersch. § 216, 49, the subj. ἀγνοῖστο. The subj. is required by πειρήσ. and φάσσος; hence we must also read ἐπιγνώη for ἐπιγνοίη.

ἀγνός, ὁ, ὄν, pure, chaste, holy, epith. of *Artemis* and *Proserpine*, Od. 5, 123, 11, 386; once ἀγνή ἑορτή, a holy feast, Od. 21, 259; ἀλτος, h. in Merc. 187. Hence adv. ἀγνώς, Ap. 121.

*ἀγνός, ὁ and ὁ, a kind of willow-tree, the chaste-tree [vitex agnuscastus], h. Merc. 410.

ἀγνύμι, fut. ἀξω, aor. 1. ἤξα, Ep. ἤξα, aor. 2 pass. ἀέγνη, Ep. ἀγνην (ἀ once ἀ), to break, to break in pieces, with accus. πολλοὶ ἵπποι ἀξαντ' λίπον ἄρματ' ἀνάτων, many horses having broken left behind in the chariots of their masters, 16, 371

(ἀξαντε, dual. with plur. since the poet thinks of the horses as in pairs, see Buttm. § 33. note 8. Kühner II, § 427); ὥλην, to break or dash down the forest, spoken of a rushing boar, 12, 148. 2) Pass. to be broken, to break, ἔάγη ξίφος, the sword broke, 16, 769. τὸν δὲ ἔξελκομένοι πάλιν, ἄγεν (poet for ἔάγησαν) ὅξες ὅγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning to bend cannot be sustained; and the Scholia explain it: κατέσησαν, ἐκλάσθησαν. The connexion also requires this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἀγνώς, ὥτος, ὁ, ἡ (γνῶμι), unknown, Od. 5, 79.

* ἀγνώς, adv. from ἀγνός, purcly, h. Ap.

ἀγνώσασκε, iterative form of the aor. 1 from ἀγνέω, Od. 23, 95. The orthography ἀγνώσσασκε is false. (See Thiersch. Gr. § 210. 22.)

ἀγνωστός, ον (γνωστός), 1) unknown, unrecognized, τινί, Od. 2, 175. 2) un-knowable, not to be recognized. σ' . . . ἀγνωστον τείχος πάντεσσι, I will make thee incapable of being known by any man (disguise thee), * Od. 13, 191. 397.

ἀγόνος, ον (γόνος), unborn, 3, 40.†

ἀγόρασθε, see ἀγόρασμα.

ἀγοράσμα, depon. mid. (ἀγορῆ), aor. ἡγοράσμαν, 3 pl. impf. ἡγορώντο, Ep. for ἡγορώντο, 1) to meet in assembly, to hold an assembly, to deliberate, 4, 1. 2) to speak in an assembly, to speak in general, τινί with any one; often in connexion with μετέστευτον, 1, 73.

ἀγόρεύων (ἀγορῆ), fut. εύσω, aor. 1 ἡγόρευσα, properly to hold an assembly, ἀγόρες ἀγορέευν, to deliberate, 2, 787; then, to speak in an assembly, to harangue, ἐν Δαναοῖσσ, ἐνὶ Τροίεσσ, 1, 109, 7, 361. 8, 525. 2) Generally, to speak, to announce, τι τινί: θεοπροτίς, the will of the gods, 1, 385. ἔπειτα πρὸς ἀλλήλους, to speak words one to another, 3, 155. μητὶ φόβονδ' ἀγόρευε, advise not to flight, 5, 252. πρῆγμαν ἀγορέευν, to speak of an enterprise, Od. 3, 82.

ἀγορῆ, ἡ (ἀγέιρω), 1) an assembly, especially a popular assembly, in distinction to βουλὴ an assembly of the princes, 2, 51—53. Od. 3, 127. ἀγορὸν τοιεῖσθατ, τιθεσθατ, to hold an assembly, 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; Λιεύειν, to dismiss an assembly, 1, 305. Od. 2, 69. 2) the business in an assembly, discourse, deliberation, counsel; espec. in the plur. ἔχειν τινὰ ἀγοράν, to restrain any one from speaking, 2, 275. εἰδὼς ἀγορέων, skilled in speaking (debate), 9, 441. 3) the place of holding an assembly, market-place, a certain place in towns where the higher classes sat upon stone seats, Od.

6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent: in Troy it was upon the highest citadel, παρὰ Πριάμοιο θύρρσιν, 2, 788. 7, 545. 4) market, the place of sale, Ep. 14, 5.

ἀγορῆθεν, adv. from the assembly, Il. and Od.

ἀγορήνδε, adv. to the assembly, Il. and Od.

ἀγορητής, οῦ, ὁ (ἀγορῆ), an orator, speaker, connected with βουλητός, Il. and Od.

ἀγορητός, οὐς, ἡ (ἀγορῆ), the talent of speaking, eloquence, Od. 8, 168.†

* ἄγος, eos, τό, Ion. for ἄγος (ἄξω), reverence, awe, pious fear, θεον, h. Ceg. 479. So Wolf and Herm. for ἄχος.

ἄγος, οῦ, ὁ (ἄξω), Ep. leader, Κρητῶν, * 11.

ἀγοστός, ὁ (ἄγνυμι), prop. the bent in, hence the bent-hand; the palm or hollow of the hand, always ἔλε γατάν ἀγοστῷ, he grasped the earth with his hand, * 11, 425. 13, 508. [~ ὅγκος, ἀγκάλη L and S.]

ἀγρανλος, ον (ἀνλή), dwelling, sleeping, or lying in the fields or country, ποιμένες, 18, 162; βόες, πόριες, cattle, calves living in pastures, 24, 81. Od. 10, 410.

ἀγρεῖ, pl. ἀγρεῖτε, prop. imperat. from ἀγρέω, Ἀeolic for αἴρεω, liter. seize! then like ἀγε, up! on! quick! pl. Od. 20, 149.

ἀγρη, η, the chase, the act of catching; of fish, Od. 12, 330. 2) what is caught, the game taken, prey, Od. 22, 806.

ἀγρός, η, ον (ἀγρός), in Hom. only once -os fem. Od. 9, 119; elsewhere of two endings, 3, 24, 19, 88; living in the country (in opposition to a town), wild, unrestrained; αἰξ, σὺν: and neut. plur. τὰ ἄγρια, every thing wild, game, 5, 33. 2) Spoken often of men: wild, rude, fierce, cruel; ἄγριος Κύκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, 4, 23; θυμός, 9, 629. ἄγρια εἰδένατ, to be cruel, savage.

* Αγριός, ο, son of *Porthaon* and *Eurytē* in Calydon, brother of *Ceaneus* and *Alca-thous*. His sons wrested the royal authority from *Ceaneus* and gave it to their father; they were however slain by *Dio-medes*, 14, 117. According to Apd. 1, 8, 6. he was the father of Thersites.

ἀγριόφωνος, ον (φωνή), having a harsh, rough, uncouth voice or pronunciation, ['men of barbarous speech', Cpl.] epith. of the Sinties of Lemnos, Od. 8, 294.†

ἀγρόθεν and ἀγρόθε, adv. from the country, * Od. 13, 268.

ἀγρούτης, ον, ὁ, poet. a man from the country, inhabiting the country. ἀνέρες ἀγροιώτατοι, rustic men, 11, 549; βουκόλοι, rural herdsmen, Od. 11, 293.

ἀγρόμενος, see ἀγέιρω.

ἀγρόνδε, adv. to the fields, to the country, * Od.

ἀγρονόμος, ον (νέμω), prop. pasturing or dwelling in the country. ἀγρονόμοι νύμφαι, rural nymphs. Od. 6, 106.†

ἀγρός, οῦ, δ, cultivated land, *a field*, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. 11. 23, 832; *country*, as opposed to town, also a *country villa* or *estate*, Od. 24, 205. πολύδενδρος ἄγρος, an estate abounding in trees, a *well-wooded estate*, Od. 23, 139. ἐπ' ἄγροῦ, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἀγρότερος, η, ον, poet. for ἄγρος, living in the fields, *wild*, as ἄγρον, ἔλαφο, 2, 852. 21, 486. 2) *field-loving*, the huntress = ἄγραια, epith. of Artemis (Diana), 21, 471. (The verse is doubtful.)

• ἄγρότης, ον, δ (ἄγρος), *countryman*, an inhabitant of the country, Od. 16, 218. ^t ἄγρωστων ἄγρη, a certain form of ἄγριοι, to hunt. *t. cut. i. i. ιχθυς*, Od. 5, 53. ^t

ἄγρωστης, ιος, η (ἄγρος), that which grows in the fields, *grass, pasture*, Od. 6, 90. ^t [Intrp. ad Theop. make the *agrostis=triticum repens*]

ἄγναά, η (ἄγω), once ἄγνα, 20, 254, a way, a street in towns, δ, 391. b) *road, path, σκιώνων πάσαι ἄγναι*, all the paths or roads were darkened (growing dark): a picture descriptive of nightfall, Od. (Hom. never has the nom. sing. see Rost. Gr. § 32. p. 86.)

ἄγνης, ιος, η, Εολ. for ἄγορά, *an assembly, a multitude, ἀνδρῶν*, Od. 3, 31; *νεκύων*, the multitude of the dead, 16, 661. ἐν νηῶν ἄγνει, among the multitude of ships, 24, 141.

ἄγυρτάν (ἄγυρτης), *to collect by begging, χρηματά*, Od. 19, 284. ^t

ἄγχεαχος, ον (μίγνωμα). *μίλινη* in close combat, *μίλη μήληνη*. epith. of brave warriors who fight with the lance or sword, *13, 5. 16, 248.

ἄγχι, adv. 1) *near*, in place; often with a following gen. ἄγχι θαλάσσης, 9, 43; also with gen. preceding Ἐκτόρος ἄγχι, 8, 117. b) With dat. which however is generally better taken as dependent on the verb; ἄγχι παρίστατο πομένι λαῶν, 5, 570. 6, 405. 2) in time: *soon, forthwith*. ἄγχι μάλα, very soon, Od. 19, 301: (comp. μάστον, superl. ἄγχιστα and ἄγχοτάτω.)

ἄγχιαλος, ον (ἀλς), also ἄγχιαλη, h. Ap. 32, *near the sea, situated on the coast, epith. of a maritime town*, 2, 640. 697.

Ἄγχιαλος, δ, 1) a Greek, whom Hector slew, 5, 609. 2) father of Mentes, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112.

ἄγχιβαθής, ἐς (βάθος), gen. *έος, near the deep, genr. deep; θάλασσα*, Od. 5, 413; ^t [deep to the very shore, L. and S.]

ἄγχιθεος, ον (θεός), *near to the gods, similar to them*, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch *nearly related to the gods*, *Od. 5, 35; cf. h. Ven. 201.

ἄγχιμαχτής, οῦ, δ = ἄγχέμαχος, who fights in close combat, *a close-fighting warrior*, 2, 604. 8, 173.

ἄγχιμολος, ον (μολεῖν), prop. *coming near*; only in neut. as adv. of place.

ἄγχιμολόν οἱ ήλθε, he came near to him, 4, 529. ἐξ ἄγχιμολοι (sc. τόπου) ^{τοις} to see from near, 21, 352. ^t 2) Of time, soon. ἄγχιμολον μετ' αὐτόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἄγχινος, ον (νόος), prop. having a mind that is always ready: quickly apprehending, *intelligent, acute*, Od. 13, 331. ^t

Ἄγχιστης, ον, δ (very similar fr. ἄγχι and ιστος, Parilinus Herm.), 1) son of Capys and the nymph Themis, father of Aeneas and king of Dardanus on Ida. Aphrodite (Venus) loved him and bore Aeneas to him, 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodameia as his eldest daughter, 13, 429. 2) father of Echepolos, which see.

Ἄγχισταδης, ον, δ, son of Anchises = Ζεύς, 17, 754.

ἄγχιστα, see ἄγχιστος.

ἄγχιστον, ἵνη, ἵνων (lengthened fr. ἄγχιστος, *near, crowded together*, ἄγχιστον οἴπτων νεκροί, 17, 361. Od. αἱ ἄγχιστοναὶ ἐπ' ἀλλήλησι κέχυνται, 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damim, of the sheep huddling together from fear of the lion.)

ἄγχιστος, η, ον (superl. from ἄγχι), *the nearest*; in Hom. only neut. sing. ἄγχιστον, *very near*. οθι τ' ἄγχιστον πέλεν αὐτῷ, where it was nearest to him [i. e. on the side that was next to him], Od. 5, 280. Often the neut. ἄγχιστα, with gen. 20, 18; tropically, spoken of a great similarity, ἄγχιστα αντῷ ἐσκετε, he very closely resembled him, 2, 58. Od. 6, 152. ἄγχιστα ἐσκευ τινά τινι, Od. 6, 151.

ἄγχοθι adv. = ἄγχοῦ, *near, with gen. ἄγχοθι δειρής*, 14, 412. Od. 13, 103.

* ἄγχοτάτῳ, superl. of ἄγχοῦ, *very near*; with gen. h. Apol. 18.

ἄγχοῦ, adv. (prop. gen. from the obsolete ἄγχος), *near*. ἄγχοῦ ἵστασθαι, to approach, 2, 172. 2) With gen. ἄγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι, near the gates they met, etc. 24, 709. Od. 6, 5.

ἄγχω, *to choke, to strangle*; with accus. ἄγχε μιν ἴμας ὑπὸ δειρήν, the thong under his neck choked him, 3, 371. ^t

ἄγω, fut. ἄξω, aor. 2 ἥγαγον, aor. 2 mid. ἥγαγόμην, Ep. ἥγαγόμην (rarely aor. 1 ἥξα), part. ἄξας, Batr. 115. 119. Ep. imper. aor. 2. ἄξεται and inf. ἄξεμεν, 24, 663; aor. 1. mid. ἥξαμψη, 8, 505. 545; ἄξασθε, ἄξαντο), 1) Primary meaning, *to lead, to convey, to carry*; spoken for the most part of things living (as φέρειν, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, *to lead, to carry away, to bring*; according to the accompanying prep. and adv. with the accus., also τινα τινι, to conduct any one to any one, Od. 14, 386; also in a chariot, ήγον (ιπποί) Μαχάονα, 11, 598; also of brutes: βοῦν, to bring or convey an ox, and ἐκατόμβην, a hecatomb (because it consisted of cattle, 1, 99) Especially a) Spoken of

carrying away by violence, *τέκνα, γυναικας*, 9, 594; also *τινὰ ἐν νήσοσιν*, 4, 239. b) More rarely of inanimate things, *οἶνον* (by ship), 7, 467; *ὅστεα οἰκαδε*, 7, 335; *λαλάτα*, to bring a tempest, 4, 278; *φόρτον*, Od. 14, 296. c) Trop. *κλέος τινὸς ἄγειν*, to carry, i. e. to spread any one's fame, Od. 5, 311; *πένθος τινὶ*, to occasion grief to any one, Batr. 49. 2) *to lead, to conduct*; spoken of the commander: *λαόν*, 10, 79; *λόχον*, to lay or set an ambuscade, 4, 392. Od. 14, 469; of gods: *τὸν δ' ἄγε Μοῖρα κακὴ θανάτου τέλοδε*, Fate led him to death, 13, 602. *ἄγε νεκτός Αθήνη*, Minerva led the battle, 11, 721; also absolute, *κῆρες ἄγον μέλανος θανάτοιο*, the Fates of black death led, 2, 834. 11, 332. 3) Trop. *πολλῆσιν μέτρησι παρίκ νόσον ἤγαγεν* 'Εκτωρ, Hector led me foolishly into great misfortune, 10, 391. So Heyne. Others (Köppen) construe, *νόσον παρεχῆγαγε*, and take the dative as dat. of the means: by forceful delusion Hector misled my mind, 10, 391. The part. *ἄγων* often stands with verbs of motion. *στήσεις δ' ἄγων*, 2, 558. *ἔβαν ἄγοντες*, 1, 391. II) Mid. *to lead, carry, or take away for oneself*; with accus. *λαόντεις τεῖχος*, the people to the wall, 4, 407; *γυναικα οἰκαδε*, 3, 93; Trop. *διὰ στόμα τη*, to carry any thing in the mouth, 14, 91. 2) *to conduct home*; *γυναικα πρὸς δώματα*, to conduct a wife home, 16, 189; without *δώματα*, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son wife, Od. 4, 59; and of the bridegroom, Od. 8, 28.

ἄγων, ἄνως, δ' (ἄγων), 1) *assembly, place of assembly*, a) the assembly, the circle of spectators, 24, 1. *θεὸς ἄγων*, assembly of the gods, 18, 376; where it may also mean the place of assembling, as *αἴτε μοι εὐχάριστα θεῖον δύστονται ἄγωνα*, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) b) *place of collection, rendezvous, station; νεών, of the ships*, 15, 428. 2) the place of combat in public games, both for the combatants and spectators, 23, 258. 448. 685. Od. 8, 200.

ἀδαίμονίη, ἡ (δαήμων), ignorance, inexperience, Od. 24, 244.† [For the reading *ἀδαίμονήνη*, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

ἀδαήμων, ον, gen. ονος, poet. (δαήμων), ignorant, inexperienced; with gen. *μάχης*, Ii. *πληγῶν*, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, ον (δακρύω), without tears, tearless, not weeping, 1, 415. Od. 24, 61; *ὅστε*, Od. 4, 186.

'*Άδάμας, αὐτος, δ (= ἀδάμαστος)*, son of the Trojan *Ἄσιος*, killed by *Μεριόνες*, 12, 140.

ἀδάμαστος, ον (δαμάω), unconquerable, inflexible, unyielding; epith. of Pluto, 9, 158.†

ἀδεσής, ἐσ, poet. for ἀδεής, fearless, always κύνος ἀδεσής, 8, 423.

ἀδηκώς, poet. for ἀδηκός, see ἀδέω.

ἀδην, poet. for ἀδην.

ἀδεής, ἐσ, poet. ἀδεής and ἀδεσής (δέος), fearless, bold, insolent, impudent, ἀδεής, 7, 117; κύνος ἀδεσής, a term of reproach, 8, 423. Od. 19, 91.

ἀδελφεύς and ἀδελφέος, δ. Ep. for ἀδελφός (δελφύς), brother ἀδελφεύς, 5, 21. 6, 61.

*ἀδευκής, ἐσ, gen. ἐσ, Ep. (δεῦκος), prop. not sweet, bitter, sour; metaphor. φῆμις, disagreeable prating, Od. 6, 273. [Αμαραν famam, malum rumorem; so Barnes and Bothe. Am. Ed. ὄλεθρος, πότμος, *Od. 4, 489. 10, 245.]*

*ἀδέφητος, ον (δεύειν), undressed, βοέη, *Od. 20, 2. 142.*

'*ΑΔΕΩ, pres. obsolete; only the optat. aor. ἀδδήσειε, and part. perf. ἀδδήκοτες Ep. also ἀδησειε and ἀδηκότες (from ἀδην), to be satisfied, to be disgusted. μη ἔτινος δείπνω ἀδδήσειε, that the stranger might not be disgusted (incommode) at his meal. Od. 1, 134; twice, καμάτω ἀδδήκοτες ἡδὲ καὶ ὑπνω, oppressed by labour and sleep, 10, 98. Od. 12, 281. καμάτω ἀδηκότες αἰνῷ, fatigued with severe labour, 10, 312. 399. Some of the Schol. derive it from ἄδος (ἀ), and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. p. 24, a is long in ἄδος, and the doubling not necessary; but Lobeck has proved that the a is short: ad Buttm. Ausf. Gr. 2, 99. Spitzn. returns to the double δ.*

ἀδην, poet. ἀδην. adv., prop. accus. of an old subst. ἀδην, sufficiently, enough, to satiety, as ἔδειναι, 5, 203. 2) Metaph. with gen. οἱ μιν ἀδην ἐλώσι πολέμου, who shall pursue him to satiety in war (to make him feel wearied and disgusted with war), 13, 315; cf. 19, 423. ἀλλ' ἔτι μιν φημι ἀδην ἐλάσαν κακότητος, I think I shall yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography ἀδην, [and the notion of its being an acc. ἀδην ἐλάνειν=probe exercitare: to give him enough of war.]

ἀδήριτος, ον (δηρίω), uncontested, unsought, ἀλλ' οὐ μάν ἔτι δηρὸν ἀπειρητος πόνος ἔσται, οὐδε τ' ἀδήριτος. ητ' ἀλκής, ητε φόβοιο, but this labour (battle) shall not much longer be unattempted, and unsought, whether it be for victory or for flight, 17, 42.† (The gen. accord. to Eustath. and Schol. A. depends upon ἀπειρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἔχης ἀπειρητος πόνος ἔσται ητ' ἀλκής ητε φόβοιο, οὐν πειρασμένα ητοι ἀδήριτας η φυγῆς. Heyne and Köppen incorrectly construe: πόνος ἀλκής ητε φόβοιο, the contest of force or flight.)

***ἀδίκως, adv. (from ἀδίκος), unjustly, unrighteously*, h. Merc. 316.*

* ἀδικέω (ἀδικος), fut. ησω, to do wrong, to insult, h. Cer. 367; part. ἀδικησας.

ἀδινός, ἡ, ὀν, poet. (ἀδην), abundant, hence 1) closely pressing, thronged; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόσ, 18, 316; δύ, h. Cer. 67; Σειρῆνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινὸν στοναχῆσα, to groan aloud, 18, 124. ἀδινὰ κλαίειν, to weep passionately or aloud, 24, 510. Comp. ἀδινώτερον κλαίειν. Od. 16, 216.

ἀδινώς, adv. strongly, heavily, deeply; ἀνενεκασθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.†

ἀδιμής, ἥτος, ὁ, ἡ, poet. (δαμάω), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμένοι, Od. 4, 637. 2) single, unmarried, παρθένος, Od. 6, 109. 228.

* Ἀδιμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἀδιμήτος, η, ον = ἀδιμής no. 1, unlamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

* Ἀδημητος, ὁ, son of *Phereus*, king of *Phere* in Thessalia, husband of *Alcestis*, father of *Eumelus*, 2, 713.

ἀδον, see ἀνδάνω.

ἀδός, eos, τό (ἀδην), satiety; and then the consequent weariness, dislike to what one is doing, disgust. ἀδος τέ μιν ἔκει θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

* ἀδότος, ον (διδωμι), ungifted, h. in Merc. 573.

* Ἀδρίστεα, ἡ, *Adrastea*, a city in Mysia on the Propontis, named from its founder *Adrastus*. The region round the town was afterwards called τὸ τῆς Ἀδραστείας πεδίον, 2, 828.

* Ἀδρίστη, ἡ, Ion. for Ἀδράστη (from a and διδράσκω: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

* Ἀδρηστίη, ἡ, daughter of *Adrastus* = *Egialea*, 5, 412.

* Ἀδρηστος, ὁ, Ion. or Ἀδραστος, *Adrastus*, 1) son of *Talaus*, king of Argos, father of *Argea*, *Hippodamea*, *Deipylē*, and *Egialeus*. Driven from this city by *Amphiaräus*, he fled to *Sicyon*, where he succeeded his grandfather *Polybus* in the government. He received the fugitive *Polynices*, gave him in marriage his daughter *Argea*, and put in motion the expedition against *Thebes*, 2, 572. 14, 121. He also received the exiled *Tydeus* and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer *Merops* and brother of *Amphius*, leader of the Trojan allies from *Adrastea* and *Apæsus*, 2, 830; slain with his brother by *Diomedes*, 11, 328 seq. 3) a Trojan conquered by *Menelaus* in battle, who was

about to yield to his prayers and spare his life, when *Agamemnon* killed him, 6, 37 seq. 4) a Trojan slain by *Patroclus*, 16, 694.

ἀδροτής, ἥτος, ἡ, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ἥπη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτήτα is properly rejected by Wolf.)

ἀδύτος, ον (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ ἀδύτον, and in h. Merc. 247, also ὁ ἀδύτος (sc. χώρα), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the holy place, temple, 5, 448. 512.

* ἀδώ, Att. for ἀείδω; hence fut. ἀσομαι, h. 5. 2.

* ἀδώρητος, ον (δωρέομαι), ungifted, without receiving any present, h. Merc. 168.

ἀεθλεύω, Ep. and Ion. for ἀεθλεύω (ἀθλος), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat ['to cope with him in manly games' Cp. 1, 4, 389; ἐπί τινι, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸς ἀνεκτος ἀμελίχου, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλεύ, q. v. *11].

ἀεθλιον, τό, Ep. for ἀεθλιον (ἀθλος), 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = ἀεθλος, a combat, ἐπεντύνεσθαι ἀεθλα, Od. 24, 89.

ἀεθλος, ὁ, Ep. and Ion. for ἀθλος, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labour, want. μογέντις ἀεθλος, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except ἀθλος, Od. 8, 160.)

ἀεθλοφόρος, ον, Ep. and Ion. for ἀθλοφόρος (φέρω), prize bringing, victorious (in the race); ἄποι, 9, 124. The Ep. form only in II. 22, 22. 162.

ἀεί, adv. Ion. and poet. αεί, and αἰεν, always, continually, for ever, ever. θεοι αἰεν εόντες, the eternal gods, 1, 290. It stands often for emphasis' sake with other words of equivalent import, as ἀσκελές αεί, etc. The com. form occurs but seldom in Hom. 12, 211: in other cases always αεί, and αἰεν when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read αεί; see Herm. h. Ven. 202.

ἀείδω, Ep. and Ion. for ἀδώ, fut. αείσομαι, Att. ἀσομαι, 5, 2. 1) Intrans.

to sing, absol. 2, 598; *τινί*, to any one, Od. 1, 325; *παρά τινι*, before any one, Od. 1, 154. 6) Spoken of birds, Od. 19, 519; of the bowstring, *to twang*, Od. 21, 411. 2) Trans. *to celebrate*, *to sing*, *μῆνιν*, 1, 1; *κλέα ἀνδρῶν*, 9, 189; *παιήνα*, 1, 473. Mid. as dep. *to celebrate in song*, *to hymn*, *Ηέφαιστον*, h. 17, 1, 20, 1; prop. short, but long at the beginning of a verse, and when it occurs in a quadrissyllabic form at its close. Herm. reads *ἀέισσος* as Ep. imperat. aor. 2, for *ἀέιδεο*, in h. 17. 1. Buttm. ausf. Sprachl. § 96. Ann. 10. rejects the form *ἀέιδεο* also in h. 20. I.

ἀεικείη, poet. for *αἰκλά* (*εἰκός*), *abuse*, *insult*, *indignity*, *outrage*, 24, 19; plur. *ἀεικείας φαίνειν*, to exhibit insolence, Od. 20, 309.

ἀεικέλος, *η*, *ον*, also *ος*, *οι*, poet. for *αἰκέλος* (*εἰκός*), 1) *unseemly*, *improper*, *unjust*, *shameful*, *contemptible*; *ἀλλοτὸν*, Od. 9, 503; *ἄλγος*, horrible pain, Od. 14, 32; *στρατός*, a contemptible, i. e. "small" troop, 14, 82. 2) In reference to external form, *mean*, *ugly*, *disgusting*, Od. 6, 142; *πήρην*, *δίφρος*, Od. 17, 357. 20, 259; = *ἀεικής*, q. v.

ἀεικέλων, adv. poet. for *αἰκελώνις*, *un-suitably*, *disgracefully*, *horribly*. *Od. 8, 231. 16, 109.

ἀεικής, *έη*, gen. *έος*, poet. for *αἰκής* = *ἀεικέλος*, *unseemly*, *shameful*, *contem-p-tible*; *νόος*, Od. 20, 366; *λογοῦ*, *πότος*, cruel suffering, end, 1, 341; *έργον*, an un-seemly deed; often in the plur. *μισθός*, pitiful wages, 12, 435. The neut. with the inf. *οὐ οἱ ἀεικές—τεθνάμει*, it is not disgraceful for him to die defending his country, 15, 496; and absolute, *ἀεικά* *μεριμηρίζειν*, to meditate mischief, Od. 4, 533. 2) Spoken of external form, *ugly*, *disgusting*, *πήρην*, Od. 13, 437. The neut. plur. as adv. *ἀεικά ἔστο*, thou wert shamefully clad, Od. 16, 199.

ἀεικίων, poet. for *αἰκίων* (*αεικής*), fut. *ἀ-εικίων*, Ep. and Att. *ἀεικίω*, aor. 1. *ἀεικίων*, poet. *ἀεικίστων*, aor. mid. *ἀεικίσακτην*, aor. 1 pass. *ἀεικίσθην*, *to treat unbecomingly*, *to abuse*, *to insult*, *or dishonour*; with accus. *νεκρόν*, a dead body, by leaving it un-buried, or in any other way, 16, 545. 22, 256; *ξείνον*, to treat a stranger impro-perly, 18, 222. 2) Mid. = act. 16, 559. 22, 404.

ἀειράστας, see *ἀέιρω*.

ἀέιρω, poet. for *ἀἴρω*, aor. *ηειρα* and Ep. *ηειρα*, aor. mid. *αειράμην* and *ηράμην* (*ηράτο*, *ηράμεθα*), with moods from aor. 2 *ἀρόμην*, *ηηλι*, *ἀρωματι*, optat. *ἀρούμην*, inf. *ἀρέσθαι*, aor. 1 pass. *ἀέρθην*, Ep. for *ηρθην*, poet. 3 pl. *ἀέρθεν* for *ἀέρθησαν*, *ἀέρθεις*, and *ἀόθεις*, 3 sing. plur. pass. *ἀωρτο*, Ep. form *ηερεβόνται*. 1) Active, 1) *to lift up*, *to elevate*, *to raise aloft*; with an accus. *λᾶν*, a stone, 7, 268; *ἔχος ἄντο τινός*, to raise a spear against any one, 8, 424; also with *ψύσσεις*, to lift up high, 10, 465; hence aor. pass. to be lifted, *κῆρες προς οὐρανὸν ἀρθεν*, 8, 74. *ἐφύπερθεν ἀερθεις δίνεον* (being raised up=) raising myself

up above him, I turned it round and round, Od. 9, 383 (of Ulysses boring out the eye of Polyphemus); spoken of the eagle: *ἔις αἰθέρα ἀέρθη*, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plur. pass. *μάχαιρας ἀωρτο*, the knife was suspended, hung, 3, 272. 2) to lift, i. e. *to take up*, *to bring*, *δέπτας*, *οἰνον τινί*, 6, 264. 3) to lift, i. e. *to take away*, *to carry away*, *στροτὸν ἐκ κανέον*, Od. 17, 335; *νεκρὸν ὑπὲν Τρώων*, 17, 589; *ἐκ Βελέων*, 16, 678; spoken of ships: *ἄχθος*, to bear away a cargo, Od. 3, 312. 11) Mid. 1) *to rise*, *to raise oneself*; spoken of running horses: *ψύσσος ἀερεόθη*, 23, 501; of a ship: *πρύμην ἀερέρο*, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. *to bear away*, *to take*, *to receive*, *to obtain*, *πέλλον*, *ἄλκος*; *ἄλδια πόσσων*, to win prizes in the race, 9, 124; *οἱ κύδος, κλέος, νίκην*; and strengthened, *οἱ αὐτὰ κύδος*, to acquire glory for himself, 10, 307. The dat. expresses, *for another* (his advantage or disadvantage), Od. 1, 240; but also *ἢ γάρ κέ σφι μάλα μέγα κύδος ἄροι*, truly, thou wouldest acquire with them very great glory, 9, 303; [cf. 4, 95.] as *ἐνὶ Τρώεστον*, 16, 84; *πρός Δαναῶν*, 16, 84. 3) *to take upon oneself*, *to bear*, *τι*, Od. 4, 107, 1, 390.

ἀειακόμενος, *η*, *ον* (*ἀέκων*), acting *re-luctantly*, *constrained*, *forced*, often strengthened by *πολλά*, 6, 458. Od. 18, 277. (Only partcp.)

ἀεικήλος, *ον*, Ep. for *ἀεικέλος*. *ἀεικήλα* *ἔργα*, unseemly deeds, 18, 77.†

ἀέκητη, adv. (*ἀέκων*), *in spite of*, *against the will of*; often with the gen. *Ἀργείων ἀέκητη*, against the will of the Greeks, 11, 666. *Θεῶν ἀέκητη*, in spite of the gods, 12, 8. Od. 8, 663.

ἀέκων, *οντα*, *ον* (*ἐκων*), Ep. for *ἀκων*, *not willing*, *reluctant*, *against one's will*, without design. *ἀέκοντος ἀπῆντα νῆα*, he took the ship from thee by force, against thy will, Od. 4, 616; see *ἀπάντων*. The other form occurs only in, *οὐκ ἀέκοντε πετεόθην* viz. *ἴππο*, not reluctant flew the steeds, 5, 366, and often.

ἀέλλα, *ή* (*ἐλλω*, *εῖλω*), [less probably *ἀω*], *a tempest*, *whirlwind*, *hurricane*, when several winds meet; often in the plur. *χειμέραις ἀέλλαι*, winter storms, 2, 293. *ἀέλλαι παντοῖων ἀνέμων*, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled *ἴσος ἀέλλῃ*, like the hurricane, 12, 40.

ἀέλλής, *έη* (*ἀέλλα*), *excited by the storm*, *tempest-driven*, *impetuous*, *κονίσαλος*, 3, 13.† (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly *ἀέλλῆς* for *ἀελ-λής*, like *τιμῆς*.)

ἀέλλοπον, *οδος*, *ό*, *ή*, Ep. *ἀέλλοπός (πούς)*, *storm-footed*, *rapid as the wind*, epith. of Iris, only in the Ep. form, *Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[ἀέλπης, see *ἀέλπτης*.]

ἀέλπτεων (*ἀέλπτος*), *not to hope*, *to de-spair*, *ἀέλπτεοντες*, 7, 310; † which must

be read with the Synizesis (before Wolf, falsely written ἀέλποντες; Eustath. read ἀελπόντες, which, according to Lobeck on Phrynicus, p. 575, is correct.)

ἀελπτής, ἐς (ἀέλπομαι), gen. os, *unhoped, unexpected*, Od. 5. 408. † Before Wolf, ἀελπέα, which Lobeck defends. Phryn. p. 570.

* ἀελπτος, ον (ἀέλπομαι), *unhoped, unexpected*, h. p. 91.

ἀενάων, ουσα, ον (ἀει, νάω), *ever-flowing, perennial* νύδατα, perennial waters, Od. 13, 109; † (the first a long.)

ἀέλω, orig. form, later contr. αὔξω, Epig.

* 13, 3; prop. *ἀέλέω* with the digamma; only in the pres. and imperf. without augment. I) *Act. 1) to increase, to nourish, to bring up, to augment; olvov, to cause wine to grow (the rain)*, Od. 9, 111; *κράτος, μένος, θυμόν*, to augment power, courage, 12, 214; *πένθος ἐνὶ στήθεσσι*, to nourish grief in the heart, 7, 139; *νιόν*, to rear a son, Od. 13, 360. Spoken of the gods: *έργον*, to bless the work, to give it success, Od. 15, 372. II) *Mid. to increase, to grow, to grow up; Τηλέμαχος ἀέλερος*, Telemachus grew up, Od. 22, 426. h. Merc. 408. *κύμα ἀέλετο*, the wave arose, Od. 10, 93. *χόλος ἐν στήθεσιν ἀέστεια*, anger waxes in the breast, 18, 110. Metaph. *ἡμέρα ἀέστεια, the day waxes* ['till the morning brightened into noon', Cp.], 8, 66. Od. 9, 56.

ἀέργιν, ἡ (ἀέργος), *inactivity, idleness*, only Od. 24, 251. †

ἀέργος, ὁ, contr. ἀέργος (έργον), *inactive, lazy, idle*. The antithesis of πολλὰ ἐργάσης, 9, 820. Od. 19, 27.

ἀέρθομαι, see *ἥρθομαι*.

ἀέρθεις, see *ἥριωρ*.

ἀέρθεν, see *ἥριωρ*.

ἀέρσιτον, ὁ, ἡ, gen. οδος, contr. ἀποίτους, h. Ven. 212; (*πονίς*) [in Hom. only plur.], *foot-raising, high-stepping, epith. of ἵπποι*, * 11, 8, 327.

ἀέσα and ἀσα (ἀέσαμεν, ἀσαμεν, ἀσαν), infin. *ἀέσαν*, aor. 1, from obsol. 'ΑΕ'Ω, related to ἀημι, properly to breathe in sleep, *to sleep*, Od. 3, 490; *νύκτας*, Od. 19, 342; (the first ἀ, but by augment ἀ.)

* Od. [satiandi notionem habet ἀσα, dormiendi vero ἀέσα]. Lob. Techn. 153.]

* ἀέσιφροντη, ἡ, Ep. (ἀέσιφρον), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἀέσιφρον, ον, gen. ονος (άσω, φρήν), disordered in mind, *silly, thoughtless, simple*. The antithesis is ἔψεδος, 20, 183; θυμός. Od. 21, 303; (prop. for ασιφρων. Buttm. Lexil. p. 7.) [Gr. Syn. 111.]

'ΑΕ'Ω, see *ἀέσα*.

ἀέσαλος, η, ον (ἀέω), poet. *dried, dry*, *arid*, δρῦς, 11, 494; ὄλη, dry wood, Od. 9, 224. *ἀέσαλη βῶς*, dried bull's hide, i. e. a shield prepared of bull's hide, 7, 239; *ἄρος*, a dry mountain, i. e. upon which there is much dry wood, that is easily set on fire, 20, 491.

* ἀέσάρω, poet. for *ἀέσαίνω, to dry up*; mid. *to wither* ἀέσάνται δένδρα, h. in Ven. 271.

* 'Αξανίς, ίδος, ἡ, *Azanian*, ἡ—κούρη, the Azanian maiden = *Coronis*, mother of *Asclepius* by Apollo, because the family of her lover was from Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the Ep. and Ion. form is 'Αξνίς; hence Herm. substitutes *Ατλαντίδη* for the common reading 'Αζαντίδα; the explanation is however obscure. See Herm. and Franke in loc.

'Αξείδης, αο, ὁ, son of *Azeus* = *Actor*, 2, 513.

'Αξεύς, ἀως, ὁ, son of *Clymenus*, brother of *Erginus*, *Stratius*, and father of *Actor*, Pausan. 9. 37. 2.

ἀέη, ἡ (ἀέω), prop. *dryness, aridity*; then *soil* contracted by drought. σάκος πεπαλαιυμένον ἀέη, a shield discoloured by dirt, Od. 22, 184. †

ἀέγχης, ἐς, gen. έος, *continual, unceasing, incessant*, ιδύνη, 15, 25; ὄρμαγδος, 17, 741. The neut. ἀέγχεις as adv. *unceasingly, μεμαχνᾶι*, 4, 435; φαγεῖν, Od. 18, 3. (The Gram. derive it from ἀ and διέχω, so that ἀέγχης stands for ἀδιέχης by a change of ο into ζ; accord. to Rost, prop. dry, then ιδύιδι, μηρι-ιδι. from ἀέα. [Lob. Path. 336, prefers the former der.])

ἀέσσαι, mid. (act. ἀέω, Hes. op.), *to dry, to wither*. αἴγειρος ἀέσσεντ κείται, the poplar lies withering, ['exposed to parching airs', Cp.] 4. 487. †

ἀέσσαι, poet. depon. only pres. and impf. 1) *to stand in awe of any one, with an accus. esp. of gods and venerable personages, to reverence, venerate, honour any one*, *Ἀπόλλωνα*, 1, 21; *μητέρα*, Od. 17, 401. 2) *Intrans. to fear, to dread, with an infin.* ἀέσσει Διῦ λείθειν οίνον, he feared to pour a libation of wine to Jupiter, 6, 266; and with μή: *ἀέσσει μή Νυκτὶ ἀποθύμια ἔρδοι*, he dreaded to do any thing displeasing to Night, 14, 261.

Ἀηδών, ὄνος, ἡ (prop. Ep. for *ἀέδων*, the songstress, the nightingale), *Αηδόνη*, daughter of *Pandareus*, wife of *Zethus* king of Thebes, mother of *Itylus*. From envy towards her sister-in-law *Niobe*, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by *Zeus*, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist *Polytechnus* in Cophophon, cf. *Anton. Lib. 11.*

* ἀήθεα, ἡ (ἡθος), *unusualness, strangeness, novel condition or circumstances*, Batr. 72.

ἀήθεσσω, poet. for *ἀηθέα Λαήθης*, *to be unaccustomed*, with gen., spoken of horses: *ἀήθεσσον ἔτι νεκρῶν*, they were as yet unaccustomed to the [sight of] dead bodies, 10, 493. †

ἀήμην, Ep. (ἀέω), infin. *ἀήμαι*, poet. *ἀήμεναι*, partcp. *ἀέει*, impf. 3'sing. *ἀήη*, partcp. pass. *ἀήμενος*, imperf. mid. *ἀήτο* (retaining always the η), *to breathe, to blow, to storm*; spoken of wind: *Θρηγηθεν ἀήτον*, 9, 5. ἡ *Ζέφυρος*, Od. 14, 458. Pres. partcp. *λέων νόμενος καὶ ἀήμενος*, a lion which goes through rain and wind, Od. 6, 131.

II) Mid. only in a trop. signif. δύχα δέ στην ἐνὶ φρεσὶ θυμὸς ἄγτο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute, [Bothe, "the heart in the bosom breathed discord;" and Cowper, "each breathing discord,"] 21, 386; but also: περὶ τὸ ἄφθιτο καλὸς ἄγτο, beauty breathed around, h. in Cer. 27.

ἄήρ, ἡέρος, Ion. and Ep. for ἀέρος, ἡ, the lower, thick air, in distinction from the pure upper air, αἰθέρ, the atmosphere, 14, 288. 2) vapour, fog, clouds, mist, by which any thing thing is hidden from the view. ἐκάλυψε ἡέρι πολλή, 3, 381. 8, 50; and περὶ δὴέρα πολλὸν ἔχενε, she poured much mist around, 5, 776. 3) obscurity, darkness, 5, 864. Od. 8, 562. [Lexil. p. 37.]

ἄήσουλος, ον, poet. for αἰσουλος, ἄήσουλα ἔργα, impious deeds, 5, 876. t

ἄήτης, ον, ὁ (ἄημι), a blowing, a blast, spoken of vehement wind, often in connexion with ἀνέμοιο, ἀνέμων, 15, 626; also plur. ἄήται ἀργάλων ἀνέμων, blasts of dreadful winds, 14, 254. Od. 4, 567. b) Absol. for ἀνέμος, Od. 9, 139.

ἄήτος, ον, poet. (ἄημι), stormy, boisterous. θάρσος ἄήτος ἔχοντα, full of stormy boldness, used of Minerva, 21, 395. t (The derivation from ἄημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄγτο; the other explanations of the Schol. ἀκόρεστος from ΑΩ to satiate, or μέγυστος, have less weight; the last is approved by Butt. Lex. p. 45. He regards it as identical with αίγτος, and from its supposed relationship to αίνος, gives it the idea, *prodigious, astonishing.*)

ἄθανατος, ον, also ος, η, ον, 10, 404. (θάνατος and άι, 1) immortal, spoken particularly of the gods, who alone are called θάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, αίγις, 2, 447; δόμοι, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118.

ἄθαπτος, ον (θάπτω), unburied, 22, 386. Od. 11, 64.

ἄθεει, adv., poet. (θεός), without god, without the will or direction of god, Od. 18, 352. t

ἄθεμιστος, ον (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphēmus: ἄθεμίστια εἴδενα, to be versed in impiety, *Od. 9, 189. 428.

ἄθεμιστος, ον (θέμις [pl. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly unrighteous, unjust, 9, 63. Od. 17, 363.

ἄθερίζω, only pres. and imperf. to slight, to despise, to disdain; with accus. 1, 261; connected with αναίνουσα, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. ἄθηρ, ψρός, chaff.)

ἄθεσφατος, ον (θέσφατος), prop. not to be expressed even by a god, ineffable. immeasurable, unspeakably great: θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὄμβρος, im-

mense rain, 3, 4; νέξι, endless night, Od. 11, 372. 15, 392.

Ἄθηναι, οι, Ep. also ἡ 'Αθήνη, Od. 7, 80; Αθηνα, capital of Attica, originally only a fortress established by Cecrops and called Κεκρόπια; afterwards enlarged by Theseus, and called by the name of its tutelary goddess Αθηνα 2, 546. h. Ap. 30.

Ἄθηναι, ἡ = 'Αθήνη.

Ἄθηναιος, ὁ, an Athenian, 2, 546.

Ἄθηνη, ἡ, Ep. also 'Αθηναί, [Athēnē, the Roman] Minerva, daughter of Zeus, according to Hom. without mother; he calls her Τριτούεσσα, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κῆ, 5; (hence 'Αθήνη, according to Herm. Νελαῖα, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephaestus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes; hence fortresses and walls are under her protection, and she is called ἐρωτητοῦτος, Αλλακομενῆς. Thus she becomes also the goddess of war, but only of that war which is conducted with wisdom and profit, comp. Ἀρῆς; hence she is called λήτης, ἀγέλεια, λασσόσος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλάς, the spear-brandisher, and Hom. often writes Παλλάς 'Αθηναί or 'Αθήνη, 1, 200. 4, 78.

Ἄθηρηλογός, ὁ (ἀθῆρ, λογός), Ep. for ἀθηρηλογός, the destroyer of corn-beards; Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

Ἄθλος (ἀθλος), aor. 1. ἄθλησα, prop. = ἀθλέω, to contend for a prize; mly to toil, to endure, to suffer; only used in part. aor. ἄθλησατε πολίσταμεν, which we built with much labour, 7, 453. 15, 30.

Ἄθλητήρ, ἥρος, ὁ (ἀθλέω), Ep. for ἀθλητής, a combatant, a prize-fighter, Od. 8, 164. t

Ἄθλος, ὁ, prose form for ἀθλος, a contest, a prize-combat, Od. 8, 160. t

Ἄθλοφόρος, ον, com. form for Ep. ἀθλοφόρος, q. v.

Ἄθως, Ep. for Αθως, q. v.

Ἄθρεω, Ep. and Ion. for ἀθρέω; aor. ἄθρησα, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; εἰς τι, 10, 11; and with accus. τινά, to behold, to observe any one, 12, 391. [Wytteneb. a demotus quodam θρέω traductum putat. Lob. Techn. 153.]

ἀθρόος, ὁν, ὁν, *collected, multitudinous, together, crowded.* ἀθρόοι τομεν, let us go together, 2, 439; also strengthened by πᾶς: ἀθρόοι ήλθον ἀπαντες, they came all together in a body, Od. 3, 34. ἀθρόα πάντ' ἀπέτισ, he stoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἀθύμος, ον, *(θυμός), spiritless, dejected,* Od. 10, 463. t

ἀθύρμα, αρος, τό (ἀθύρω), *play, amusement, a plaything, a toy,* Od. 18, 323. ποιεν ἀθύρματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand heaps, 15, 363; mly sport, amusement, spoken of the lyre, h. Merc. 32; trinket, ornament, Od. 15, 415. 18, 323.

ἀθέρω, only pres. *to play, to amuse oneself;* spoken of children, 15, 364; like λιθερε, of a song, h. 18, 15; with accus. λαΐφος ἀθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

*Αθως, ω, ὁ, Ep. *Αθώως, ω, a very high mountain, or rather point, of the promontory *Acté*, on the south-west coast of the Strymonic gulf, now *Monte Santo*, or *Agios Oros*, 14, 229. h. Ap. 33.

αί, conjunct. *Æol.* and *Ep.* for εί, always in connexion with κέ, αί κε and αί κεν, for the Att. εάν, if, in case, if perchance, if perhaps. It stands 1) In the protasis of conditional sentences with the subjunctive, but only when a hope, wish, anxious desire, etc. is expressed, if perchance, in case. αί κέν ποι—Αθήνη κύδος, ὅρέτι ἀμφοτέρων κτείναι, κ. τ. λ., if perchance Minerva should accord me the glory, etc., 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. b) With the optative, more rarely and for the most in dependent discourse: ηγάγει Πρίάμος—εἰπεῖν, αί κέ πέρι μέμι φίλον καὶ ήδὺ γένοντο, μήθον Ἀλεξανδροῦ, if perchance it might be agreeable to you, 7, 387. In 'other places' Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αίθε for αί κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *uherher pe. ch. nec. η* perhaps. δημι iέητ. αί κέ τιμιτ ηπ. σοντιχετον Κρονων, whether Kronos will protect you with his hand, 4, 249. 1, 207. Often before αί κε some such word as σκοπῶν, πειρώμενος, may be supplied. δημινέω ἀνστήμενας (πειρώμενος), αί κέ ἔθελρον ἐλθεῖν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a wish (where for emphasis' sake it is always written αί) it never stands alone, but always in connexion with γάρ and γάρ δή, if but, would that, always with the optative, which leaves it undetermined whether the wish is possible or impossible. αί γάρ τούτο γένοντο, would that this might be so, Od. 8, 389. αί γάρ αὐτως εἴη, would that it might but be so, 4, 189; hence also of a wish whose fulfilment is impossible: αί

γάρ—γάρμι, ως, would that I were but still so young as, etc. 7, 132; rarely with infin. αί γάρ—εχέμεν, Od. 7, 312, where according to the ancients ἔθελος is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem. 11, d.). In like manner Od. 24, 380.

αλα, ḷ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land.* πᾶσαν ἐν̄ αλαν, over the whole earth; often πατρὶς αλα, one's country; one's father-land, 2, 162.

Αλαί, ḷ, pr. n. *Æa*, a mythic country, which is placed in the east, as the abode of *Æetes* in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town *Æa*), and as the abode of Circe in the west; see *Alaí*. Hom. has not this word as pr. n.

Alaí, ḷ (Ala), 1) The *Æean*, an appellation of Circe as an inhabitant of the *Æean island*, Od. 9, 32. 2) νῆσος, the *Æean island*, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from *Æa* with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of *Æetes*, Strabo, I. p. 45. The older Scholiasts understand by it the promontory of *Circei* in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remarks of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidach, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Αιακίδης, ου, ὁ, son of *Æacus=Peleus*, 16, 15. 2) grandson of *Æacus=Achilles*, 11, 805.

Αιάκος, ḷ (according to Herm. *Malivortus, avenger of evil*, from αί and ακος), son of *Zeus* and *Ægina*, the just king of the island of *Ægina*, father of Peleus and Telamon by Endeis, and of Phocas by the nymph Psammathe, 21, 189.

Αἴας, αρος, ὁ (according to Herm. *Vulturnus, the impetuous*, from αἴτων, but, according to Eustath, the *pitiable*, from αί, αἰάζω, *Ajax*) 1) ὁ Οἰλῆνος and ὁ Δοκρός, son of *Oileus*, leader of the Locrians, smaller of stature than the Telamonian Ajax, but a good lancer, 2, 530. His impudent boasting against Poseidon he expiated by his death, Od. 4, 449. He was also hated by Athénē, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ὁ Τελαμώνιος, son of *Telamon*, king of Salamis, brother of Teucer, next to Achilles the bravest of the Greeks; he even ventured upon

a single combat with Hector, 7, 182. He contended with Ulysses for the arms of Achilles, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Αἰγαγέν, ἡ, Hom. h. in Ap. 40, a conjectural reading of Ilogene's for Αἰραγέν. He derives it from ἄιξ and γῆ, and understands by it the promontory Αἴγαν in Αἰολίς; according to Hermann the change is unnecessary.

Αἴγαι, ἄι, 1) αἱ Ἀχαιά, a little town in Achaia, on the Crathis, with a temple of Poseidōn, not far from Ηεική, 8, 203. h. Ap. 32. 2) a city on the island Eubcea, on the west coast, also having a temple of Poseidōn, 13, 21. Od. 5, 381; or an island near Eubcea, according to Strabo, p. 386, and Steph. B.; or, according to Voss, a rocky island between Tenos and Chios; comp. Eustath. 18, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Αἴγαι. (Αἴγαι plur. fr. αἴγα=ἄιξ, the dashing of the waves.)

Αἴγαιών, ωνος, ὁ (the stormy, fr. ἄιξ a storm), a hundred-handed sea-giant, so called among men, but among the gods *Briareus*. According to Apd. 1, 1, son of Uranus and Gaea. Thetis called him to the help of Zeus when the gods threatened to bind him, 1, 403.

αἴγαινη, ἡ (ἄιξ), a javelin, a hunting-spear, prop. that used for hunting wild goats. [Coraeas, on Plut. T. V. 343, derives it from ἀκή. Lob. Path. 186.]

Αἴγειδης, ον, son of Αἴγεος=Thesus, 1, 265.

αἴγεος, εἴη, ευοι, poet. also αἴγεος (ἄιξ), of goats, relating to goats; hence τύρος, goat's-milk cheese, 11, 639. 2) made of goat's skin; ἀσκος, a goat-skin bottle, 3, 247. κυνηγοί αἴγειν, a helmet of goat-skin, Od. 24, 231.

αἴγετρος, ἡ, the poplar, perhaps black-poplar, aspen, *populus nigra*, Linn., 4, 482; as a tree of the under-world, Od. 10, 510.

αἴγεος, ἐη, ευοι, poet. for αἴγεος, Od. 9, 196.†

Αἴγαλέα, ἡ, daughter of Adrastus, wife of Diomēdes, king of Argos, 5, 412; according to others, daughter of Αἴγαλεus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Comētes son of Sthenēlus, and caused her husband on his return to be expelled with violence; vid. Diomedes.

αἴγαλός, ὁ (prob. from ἄιξ and ἄλς a place where the sea beats), a coast, a shore, beach, Il. and Od.

Αἴγαλός, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Αχαία, according to the fable named from Αἴγαλεus, son of Inachus, 2, 575; cf. Apd. 2, 11.

• Αἴγαλος, a little town and territory of the Ηεική, in Paphlagonia, 2, 855

αἴγιθος, ον (ἄιξ, βόσκω). goat-pastur-

ing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. goat-pasture, Od. 13, 246.

αἴγιλοψ, ετος, ὡη (λείπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρη, Il. 9, 15.

Αἴγιλοψ, ετος, ἡ, pr. n. of a place in Acaania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Epirus, 2, 633.

Αἴγινα, ἡ (according to Herm. *Quassatia*), Εἴγινα, an island of the Saronic gulf, originally Εἴνη and Εἴνηπια, which received its name from Εἴγινη the daughter of Asopus; now *Engia*; 2, 562. (Αἴγινη, h. Ap. 31.)

Αἴγιον, τό, Εἴγιον, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now *Vostizza*, 2, 574.

αἴγιλοχος, ὁ (ἔχω), the aegis-bearer, aegis-brandisher; epith. of Zeus, Il. and Od.

* αἴγιτόδης, ον, ὁ (πούς), goat-footed; epith. of Pan, h. 18, 2.

αἴγις, ίδος, ἡ (either fr. ἄιξ, goat, because in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. ἄιξ, a storm, because the brandishing of it excited confusion), the aegis, the shield of Zeus, emblem of powerful protection. Hephaestus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alcē, and Iocē. By its movement Zeus excited terror and confusion. Apollo and Athēnē (Minerva) also sometimes bore it, 15, 308, 2, 448. The aegis however served not only to excite terror, but also for protection, 21, 400. 18, 204, 24, 40. It is described 5, 738. cf. 2, 448.

Αἴγισθος, ὁ, Εἴγισθος, son of Thyestes by his daughter Pelopea. He seduced Clytaenestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: αἴξ θάω, θησα, Ελ. V. H. 12, 42.)

αἴγλη, ἡ (akin to ἀγάλλω), splendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light, Od. 6, 45.

αἴγλητος, εστα, εν (αἴγλην), glittering, brilliant, shining, bright; epith. of Olympus, 11. and Od. The neut. as adv. h. 31, 11.

αἴγυπτος, ὁ, a large bird of prey, prob. the *Lammergeyer*, a vulture, fr. ἄιξ and ρύψ, 17, 466. Od. 16, 217.

Αἴγυπτος, ἡ, ον, Egyptian (always to be pronounced in Hom. as a trisyllable, 9, 382). 2) Subst. an Egyptian, Od. 4, 83.

Αἴγυπτος, ὁ, father of Antiphus and Eurynomus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Ἄγυπτος, ἡ, 1) As fem. *Egypt*, a country in North Africa, Od. 17, 448. 2) ὁ ποταμός, the *Nile*, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

αἰδέος for αἰδέομαι, see αἰδέομαι.

αἰδέομαι, poet. αἰδόμαι, dep. fut. -έσομαι, poet. -στ, aor. 1. mid. Ep. γέσαμην and αἰδεσσάμην, and aor. pass. with like signif. to be abashed, to dread, to be ashamed; only in a moral sense, in reference to gods and venerable persons, etc. 1) Absol. with infin. αἰδεσθεν ἀνήνασθαι, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. to stand in awe of any one, to reverence, to reverence, to honour, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e. to respect the rites of hospitality, 9, 640. (αἰδόμαι only in the pres.) αἰδόλος, ον (a and ιδεύ), prop. making invisible, hence devouring, destructive; epith. of fire, of Arēs, and of Athēnē, II. of the suitors, Od. 16, 29. (cf. Buttm. Lex. p. 50.)

αἰδήλως, adv. in a destructive manner, 21, 220.†

Ἄιδης ("",), αο, δ, Ep. for "Aīdēs", Ep. gen. "Aīdēw trisyllabic, Od. 10, 512; (from a and ιδεύ, *Nelucus*, the invisible). In Hom. always the name of a person, except in II. 23, 244; *Hades*, *Pluto*, son of Kronos (Saturn) and Rhea, third brother of Zeus, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεύς καταχθόνιος; his wife was Persephōnē. He was a powerful, inexorable god, yet Herāclēs (Hercules) bore off his dog Cerberus from the lower world, and even wounded the god, 5, 395. His abode was *Hades* (δῶμις) "Aīdāo, "Aīdōs δῶμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od. 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. II. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerberus watched, 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Acheron, Pyriphlegēthon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχῆ. The shades have no memory, and only recollect after they have drunk blood (Od. 11, 50. 153); with which, however, the representation in Od. 24, 10 seq. seems at

variance. The entrance to the underworld Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init.), comp. Völcker, Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. F. Grotewald has the following remark, in the *Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815*, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called αἰδήσ, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the Titans, *Tártaros*, 8, 13, 481, and 14, 279. Kindred forms of "Aīdēs" are, by metaplasms: gen. "Aīdōs, dat. "Aīdē; and the lengthened form "Aīdōneus, dat. "Aīdōneū. To go into the lower world is expressed by: πύλας "Aīdāo περῆσαι, 23, 71; εἰς "Aīdāo δόμον or δόμον (also "Aīdāo δῶμα, Od. 12, 21), ιέναι, καταδύναι, etc.; and εἰς "Aīdāo alone [sc. δῶμα, etc.], 8, 367; also simply "Aīdōsδε. To be in the lower world: εἰναι εἰς "Aīdāo δόμοισι, 22, 52; and without δόμοις Od. 11, 211.

* αἰδός, ἥ, ιον, for αἰδέος (ἀεί), eternal, everlasting, h. 29, 3.

αἰδοῖα, τά, the pudenda, 13, 568.† prop. plur. from

αἰδόος, η, ον (αἰδός), 1) Act. having shame, modest, bashful, discreet, chaste; ἄλοχος, 6, 250; ἄλγητης, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence estimable, venerable, honorable, reverend; often united with δεινός; often ἄλοχος, 6, 250; παρθένος, 2, 514; ἐκύρος, 3, 172; and spoken only of persons, βασιλέυς, 4, 402; ξεῖνος, 19, 254. Compar. αἰδούστερος.

αἰδοῖως, adv. honorably, ἀποπέμπειν, Od. 19, 243.†

αἰδομαι, poet. for αἰδέομαι, q. v.

"Aīdōs, "Aīdē, Ep. gen. and dat. by a metaplasms, vid. Thiersch § 181, 45. Buttm. § 56. note 8. Rost § 47. c. Often in the construction "Aīdōs εἰσω, 6, 284; sc. δόμον, and εἰς "Aīdōs, 13, 415; in full, 19, 322; εἰν "Aīdōs, sc. δόμω, 24, 593; hence the adv. "Aīdōsδε, to Hades, 7, 330; (the formula εἰς "Aīdōsδε, Od. 10, 502, is changed by Wolf into εἰς "Aīdōs δέ.)

ἀἴδειν, ἡ (ἀἴδης), ignorance, inexperience, imprudence; only in plur. Od. 10, 231. 11, 272. *Od.

ἀἴδης, τος, τ, Ep. dat. αἰδόπει (ἰδης), ignorant, unintelligent, inexperienced, 3, 219; with gen. χώρων, Od. 10, 282.

"Aīdōneus, ηος, δ, poet. lengthened form of "Aīdēs, nom. 20, 61; dat. 5, 190.

ἀἰδώς, ὁς, contr. οὐς, ἡ, 1) the feeling of shame which one has in view of doing any thing wrong, shame; αἰδοῖ εἰκων, from [yielding to] shame, 10, 238 ισχε

αἰδὼς καὶ δέος, shame and fear restrained, 15, 657. αἰδὼς θέσθ' εὐθὺμῳ. have shame in (your) mind, 15, 561. b) the *diffidence, respect, awe, reverence* of the younger before the elder, the inferior before the superior. οὐ μέν σε χρῆ αἰδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) *shame, disgrace*; αἰδὼς, Ἀργεῖος, it is a shame, a disgrace, 5, 787. 8, 228. 13, 122. b) *the pudendum*; τὰ δ' αἰδὼς ἀμφικαλύπτει, sc. εἰμάτα, 2, 262.

αἰεὶ and αἰέν, Ion. and poet. for αἰεῖ, q. v.

αἰευγενέτης, ἄο, ὁ (γιγρόμαι), *eternal, everlasting, immortal*; epith. of the gods, Il. and Od.

αἰετός, ὁ (ἄημι), Ep. for ἀετός, *eagle*, so called from his rustling flight, Linn. *falco aquila*. The eagle is of black or brown colour and the strongest and most rapid of birds, 21, 253; for this reason especially the messenger of Zeus, 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 545; vid. Nitzsch on Od. 2, 146.

αἰγῆιος, lengthened Ep. form fr. αἰγῆος, 17, 520. Od. 12, 83.

αἰγῆλος, ον, according to Hesych. and Etym. Magn. = ἀἰδῆλος, *invisible*, with a change of the δ into ζ after the Ἑολίκ mode; prob. the correct reading in 2, 318, for ἀρίζλαος, according to Buttm. Lexil. p. 52, but see Nügelbach Ann. p. 134. τὸν μὲν ἀἰγῆλον θήκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, *idem abdidit et duro firmarit tegmina saxo*. The connexion certainly favours this reading, since it demands an antithesis to ὅστερ ἔφην, but Spitzner has retained ἀρίζλουν, as the only reading of the Cdd.

αἰγῆος, ὁ, lengthened αἰγῆιος (perhaps from a intens. and γέω, γάω [Dōd. from αἴω]), prop. to bubble up, *lively, active, hot, vigorous*, 16, 716. h. Ap. 449. As subst. in the pl. *youth, men*, with idea of strength and activity; αἰγῆοι θαλεροί, 3, 26.

Αἴγτης, ἄο, ο, fr. *ala, Tellurinus*, according to Herm., son of Helios (Sol) and Perse, brother of Circe, father of Medea, the crafty king of Αἴα to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἴγτος, ον (άημι), Ep. for ἀητός (like αἰετός); hence πέλωρ αἴγτον, the noisy monster; πνευστικός Hesych. 18, 410. t This epith. seems suitable for Hephaestus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) *great* of Buttm. and (πυρώδης Hesych.) *sooty* of Voss, seem less satisfactory; see Buttm. Lex. p. 47.

αἰθαλόεις, εστα, εν (αἰθαλος), *sooty, black from smoke, soot-black, μελαθρον*, 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεστα κύνει, *sooty dust*, i. e. ashes united with dust, or generally, dust, 18, 23.

αἰθε, Dor. and Ep. for εἴθε, a particle expressing a wish, *would that, oh that but*, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: αἰθε σέα φέρετος εἶν, oh that I were stronger than thou, 16, 722. αἰθε τελευτήσετεν ἀπαντα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with ὥφελον, ες, ε, with an infin. following, to indicate a wish which cannot be accomplished; a) Spoken of the present: αἰθ' ὥφελες παρὰ τηνοῖν ἀδάκρυτος ήσθαι, would that thou mightest sit here at the ships tearless, 1, 415. b) Of the past: αἰθ' ἄμα πάντες ὥφελες πεφάθαι, would that ye had all been slain together, 24, 253. The form εἴθε is rare in Hom. Od. 2, 32.

Αἴθη, ἡ, *Bay*, name of a steed of Agamemnon, 23, 295; adj. αἰθός, ἡ, ὁ, treecoloured.

αἰθήρ, ἐρός, ὁ, in Hom. also ἡ, 16, 365. 1) *the pure, upper air*, in distinction from the lower, ἄηρ, 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόθεν ὑπερράγη ἀστέρος αἰθήρ, from heaven the infinite ether downward bursts, or opens [breaks up, clears off, Am. Ed 1, 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, αἰθέρει ναῖνοι, dwelling in ether, 2, 412. Od. 15, 523. 2) In general, *clear, bright weather, serenity of the sky*, = αἰθήρ, 16, 365. ως δ' ὅτι ἀπ' Οὐρανοῦ νέφος ἔρχεται οὐρανὸν εῖσιν αἰθέρος ἐκ δίης, as when from Olympus a cloud comes over heaven after a serene sky; where ἐκ is translated by *after*, signifying time, cf. Spitzn. in loc.

Αἴθικες, *Æthikæ*, a people of Thessalia, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p. 429.

Αἴθιοπεύς, ήσος, ὁ, an assumed ep. form of Αἴθιοψ, for the accus. plur. Αἴθιοπης, 1, 423.

Αἴθιορες, οι, sing. Αἴθιοψ, ομος, ὁ, ep. form Αἴθιοπεύς (prop. *the imbroined, from αἴω and ώψ*), *the Æthiopians*; in Hom. they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (ἔσχατοι), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of Æthiopians are mentioned by Herodotus, 7, 70. Voss supposes the Æthiopians occupied the entire margin of the light-side (south). The poet imagined the Æthiopians to be in the south, without possessing any very accurate knowledge. He considers them as dwelling *easterly* and

westerly, because on account of the great heat (as Nitzsch on Od. 1, 22. remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotfend, Geogr. Ephem. B. 48. St. 3, correctly remarks: —The *Æthiopians* dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od 6, 8. Nearer the margin of the earth dwell the fabulous nations, the *Æthiopians*, the Phœaces, the Pygmies, etc. In regard to the epith. *ἀμύνοντες*, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geog. § 47: —The *Æthiopians* are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet *ἀμύνοντες* rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

αιθέμενος, *η*, *ον*, prop. partcp. mid. (*αιθω*), *burning*, *flaming*, with *πῦρ*, 6, 182; *δάσος*, 18, 320; *δάτος*, Od. 1, 428.

αιθονοντα, *η* (prop. partcp. act. from *αιθω*, sc. *στοά*, because the sun shone into it), *porch*, *gallery*, *piazza*, *portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule *πρόδομος*. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the *αιθονοντα* is included in the *πρόδομος δύμου*, see Cammann Hom. Vorschr. p. 325.

αιθων, *ονος*, *ο* *η* (*αιθω*, *ωψ*), prop. of fiery look; then, *sparkling*, *shining*, *gleaming*, *beaming*; *χαλκός*; *οίνος*, the sparkling wine, 4, 259; not ruddy, see Od. 12, 19, where it stands connected with *έρυθρός*; *καπνός*, the dark smoke, Od. 10, 152.

αιθρη, *η* (*αιθηρ* [for the same r. as *ἄηρ*, *αιθηρ*, *άντρα*. Lob. Path. 58]), *pure*, *clear air*, *fair weather*, 17, 646. Od. 6, 44.

Αἰθρη, *η*, Ion. for *Αἴθρα*, *Æthra*, daughter of Pittheus, wife of Aegeus, to

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αιθρηγενέτης, *ον*, *ο*, Od. 5, 296; and *αιθρηγενής*, *έσ* (*γίγρομαι*), epith. of *Boreas*, 15, 171. 19, 356; *ether-born*, *produced in pure or cold air*; correctly passive Eustath., for compounds in *γενής* have always such a signification. The other explanation *cold-producing*, or according to Voss, *clear-blown* [*cloud-dispelling*, Cp.] is against the analogy of the language.

* *αιθρος*, *ον* (*αιθηρ*), *clear*, *fair*, *serene*; epith. of Zephyr, h. in Ap. 433.

αιθρος, *ο* (*αιθρη*), *morning-cold*, *frost*, *rime*, Od. 14, 318.†

αιθυνα, *η*, *a water-fowl* (V. Diver), *fulica mergus* ['sea-mew', Cp.], *Od. 5, 337 and 353.

αιθω, whence comes *αιθέμενος*, *q. v.*

αιθων, *ωνος*, *ο* (*αιθω*), prop. *burning*, *fiery*, 1) Of colour, *shining*, *sparkling*, *flashing*, *gleaming*, *beaming*; of iron, 4, 485, 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph. spoken of larger animals; *fiery*, *fierce*, *spirited*; as *λέων*, 10, 24; *ἴπποι*, 2, 839; *ταῦρος*, 16, 488. Od. 18, 371, and *αἰετός*, 15, 690. The old grammarians referred it to the disposition; modern commentators, *fiery-red*, *red*, but it cannot well denote a common and regular colour, but describes rather the *shining hide*, *plumage*, &c. of smooth-coated or well-fed animals: the *shining steeds*, the *sparkling lion*, *eagles*, the *fiery bull*.

αιθων, *ωνος*, *ο*, 1) the name which *Ulysses* adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = *Bay* or *Fiery*, 8, 185.

* *αικ'* for *αικε*, see *ai*.

αική, *η* (from *άιστος*), an Ep. form of *ἄιξ*, *a vehement rush*, *an attack*, *impetus*; only in the plur. *τόξων* *αικαί*, a discharge of bows, V. Il. 15, 709.†

* *αικτος*, *ον* (*ικνέομαι*), *inaccessible*, *unapproachable*, h. Merc. 346; accord. to Her. conject. for *οδ* *έκτος*.

αικών, Ep. for *αιεικώς*, *in an unseemly manner*, 22, 336.†

αιμα, *ατος*, *τό*, 1) *blood*, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50, 97 seq. *γαστήρ* *έμπλειν* *κνίσσος* *τε* *καὶ* *αιματος*, a stomach filled with fat and blood, as food, Od. 10, 118; cf. v. 45. 2) *be ordshed*, *slaughter*, with *άιδροκτασίν* and *κυδούμος*, 11, 164. *φόνος* *τε* *καὶ* *αιμα*, 19, 214. 3) *Like sanguis*; *blood*, *consanguinity*, *race*, 6, 211. *εἶναι* *αιματος* *άγαθοι*, to be of noble blood, Od. 4, 611 (perhaps from *αιω* = *ἄγμι*).

αιμασία, *η* [usually explained]: *thorn-bush*, for hedging a field or garden; mly a fence [prob. a *dry-wall* loosely put together: *αιμασίας λέγειν* = to collect and pile up stones, etc. to make a *dry-wall*, a

fence.] *Od. 18, 359. 24, 224; see Buttm. Lex. p. 76, 8. [der. from *ἀίμος*, *point*, *doubtful*.]

αίματόεις, *εσσα*, *εν* (*αίμα*), *bloody*, *sprinkled with blood*, *blood-red*, *blood-stained*, 5, 82. Od. 22, 405; *σμάδιξ*, a *bloody wheal* [*whelk*, *Cp.*], 2, 267. 2) *Transl. bloody, of days, wars, etc.* [ηματα, *τόλεμος*, 9, 326. 650.]

Αἰμονίδης, *ον*, *ὁ*, *Ηαμονίδης*, son of *Ηαμον* = *Μάξον*, 4, 394.

Αἰμονίδης, *ον*, *ὁ*, son of *Αἴμον* = *Λαερκές* of Thessalia, 17, 467.

αίμοφόρκτος, *ον* [*φορύστων*], *stained or sprinkled with blood*, *κρέα*, Od. 20, 348.† *αίμαλος*, *ον* (*αίμαλος*), Ep. prop. *stealing into the soul, fluttering, wheedling, deceptive, λόγοι*, Od. 1, 56. th. Merc. 317; (prob. from *ἀίμος*, a point; hence, pointed, penetrating. [Lob. thinks that *αίμαλος* itself came from *αίμιλλω*, which the ancients derived from *ἄμα* or *αἴμων*, *scitius*.])

* *αίμαλομήτης*, *ον*, *ὁ* (*μήτης*), *Fluttering, cunning*, h. in Merc. 13.

αἴμων, *ονος*, *ὁ*, Ep. = *δάμων*, *δάμων*, *acquainted with, experienced with*; *gen. θηρίης*, 5, 49.† *Geist* disspp. Hom. IV. 1, derives it from *άιω*, *audio, sentio*, and therefore writes *αἴμων*.

Αἴμων, *ονος*, *ὁ*, 1) a hero of Pylus, 4, 296. 2) father of *Μάξον*, q. v.

αἴνα, *neut. plur.* from *αἴνω*, q. v.

αἴναρέτης, *ον*, *ὁ* [*ἀρέτη*] [male *fortis*], *brave to others' harm* [*fearfully or huijfully brave*]; only in voc. *αἴναρέτη*, of Achilles, 16, 31.†

Αἴνειος, *αο*, and *Αἴνειο*, 5, 334; (the *praised*, from *αἴνειν*, but acc. to h. in Ven. 198, from *αἴνω*), *Æneas*, son of Anchises and Aphrodite, a descendant of Tros, consequently related to Priam, king of the Dardanians, 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Aphrodite (Venus) saved him, 5, 311; and in that with Achilles, Poseidon, 20, 178. According to Hom. *Æneas* remains in Troy, 20, 307; later traditions speak of him as having migrated to Italy.

αἴνειν (*αἴνω*), *fut. αἴνησαι*, Ep. for *αἴνεσαι*, aor. 1. *γῆνσα*, for *γῆνεα*, *to praise, to commend, to approve*; *spoken of persons and things, with accus.* II. and Od. *μή με μάλα αἴνεις μήτε νείκεις*, *neither praise nor blame me, i. e. be silent about it*, 10, 249.

αἴνιζομαι, *depon.* Ep. *form fr. αἴνειν, to praise*, 13, 374. Od. 8, 487.

Αἴνιξ, *ὁ*, a Paeonian slain by Achilles, 21, 210.

αἴνοθεν, *adv. poet.* (*αἴνω*), i. e. *ἐκ τοῦ αἴνου*; only *αἴνοθεν αἴνως*, *most horribly, from bad to worse*; a periphrastic superl. like *οἰσθεν ολος*, 7, 97.†

αἴνομορος, *ον*, *poet.* (*μόρος*), *ill-fated, miserable, unfortunate*, 22, 480. Od. 9, 53.

αἴνοταθής, *εις*, *gen. έος* (*πάσχω*), *dreadfully suffering, deeply afflicted* ['sad mourner as I am.' *Cp.*] Od. 18, 201.†

αίνως, *ὁ*, Ep. 1) *discourse, narrative*: *elsewhere μῦθος*, Od. 14, 508. 2) *a commendatory discourse, praise, approbation*, 23, 795. *τί με χρὴ μητέρος αἴνου*, *what need is there of my mother's praise, i. e. that I should praise her.* Buttm. Lexil. p. 59, thinks it is distinguished from *μῦθος*, *discourse generally, by indicating a speech full of meaning, skilfully framed.* [Lob. says B. was too hasty in inferring the existence of *αἴνω*, *laudo*, *Techn. 128.*]

Αἴνους, *ἡ*, *Ænus*, a town in Thrace, at the mouth of the Hebrus, previous to *Πολυνομία*, i. e. the town of *Polytys* according to *Strabo*, VII.; hence *αἴνων*, from *Ἄινος*, 4, 520.

αἴνως, *ἥ*, *ón*, *Ep. and Ion. for δεινός, dreadful, frightful, terrific, great*; *spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: terrible, i. e. cruel, stern; Zeus, 4, 25; Athénē, 8, 423; of other objects: of battle: 3, 20. Od. 8, 519; of passions: 4, 169, 7, 215. αἴνωτας λόχος*, a most dreadful ambuscade, Od. 4, 441. *ἐν αἴνωσιν νεκάδεσσιν*, in the horrible heaps of the dead, 5, 885. *Neut. plur. αἴνα πάσχειν*, to suffer dreadful things, 22, 431. Often as adv. *αἴνα δλοφύρεσθαι*, to lament greatly, Od. 22, 447. *αἴνα τεκοῦσα*, bearing for misfortune, 1, 414: Schol. *ἐπὶ κακῷ*. Superl. *αἴνωτας*, *ἥ*, *ον*, 4, 25. (The derivation is obscure. Damm derives it from the interjection *αἴ*, contr. from *αἴνως*; Buttm. Lexil. derives it from a root *αἴω*, from which by means of the ending *νός* (as *δεινός* from *δεῖσαι*) *αἴνως* is formed.)

αἴνυμαι, *dep. Ep.* (for *ἀρνυμαι* fr. *αἴρω* [Buttm. supposes a radical verb *αἴνω*, *capio*, whence *αἴνυμαι* and *ἀράνυμαι*, *repudiare*, *Techn. 124*]), only pres. and impf. without auctn. *to take, to take away, to seize*; with accus. *τεύχει ἀπ' ὥμων*, 11, 580; *τεύχοι*, 15, 459; with gen. *τυρῶν αἴνυμενος*, taking some of the cheeses, Od. 9, 223; metaph. *τόθος αἴνυται με*, longing desire seizes me, Od. 14, 144.

αἴνως, *adv. (αἴνως)*, *terribly, frightfully, treacherously*, 5, 352; and *imly greatly, exceedingly, φιλεῖν, ἐουκένα, τέρπεσθαι*, also of wretchedness, *miserably*, Od. 17, 24.

αἴξ, *αἴγος*, *ἥ* (*άϊστω*), *dat. plur. αἴγεστην*, 10, 486. *goat*; *ἄγριος*, *wild goat*, 4, 105. and Od.

αἴξασκον, *εις*, *ε*, *iter. aor. 1. fr. αἴστω*.

Αἴολδης, *ον*, *ὁ*, son of *Αἴολος* = *Sisyphus*, 6, 154; *Cretheus*, Od. 11, 237.

Αἴολη νῆσος, *ὁ*, the *Æolian island*, the abode of *Æolus*, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the Hom. Geog., Od. 10, 1, 25. The ancients made it one of the Lipari islands, and *Strabo Strongyle*, the largest of them, now *Stromboli*, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction

with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker, Hom. Geogr. finds it in one of the Argades; Voss, on the other hand, explains the epithet πλωτή to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see πλωτός.

* Αἰολίς, ἴδος, ἡ, Αἴολιν, Ep. 4.

Αἰολίων, ἀνως, ὁ, son of Αἴολος = *Macar*, h. in Ap. 37.

Αἰόλων, poet. (αἴολος), *to move rapidly hither and thither, to turn often*; e. g. γαστέρα, *to turn the stomach (breast) of* an animal in roasting it, Od. 20, 27.†

αἰολοθώρηξ, κος, ὁ (θώραξ), *having a flexible cuirass or coat of mail* (rapid or active in his cuirass, V.); or, having a variegated, richly adorned cuirass, Köp., 4, 489.† see αἴόλος [and Buttm. Lex. 12].

αἰολομήτρης, ον, ὁ (μήτρα), *having a flexible belt* (active in the belt, V.); or, with a variegated belt, 5, 707.† see αἴόλος.

αἰολόπωλος (πῶλος), *with rapid steeds*, 3, 185.† and h. 3, 138; or, with piebald steeds, see αἴόλος.

αἴόλος, η, or (prob. related to ἄελλα, fr. ἄλλω, εἰλλω), *moving or turning rapidly, moveable, active*; spoken of animals: πόδας αἴόλος ἵππος, the light-footed courser, 19, 404. αἴόλος ὄφις, the lithe or writhing serpent, 12, 208. σφῆκες μέσον αἴόλοι, wasps moveable in the middle, 12, 161. ('Ring-streaked' cannot be reconciled with μέσον). αἴόλος ὄστρος, the flitting gad-fly, Od. 22, 300. αἴόλαι ἐνύλαι, swarming worms, 22, 509; spoken of arms, *easily moved, rapid; τεύχα, arms which can be easily handled (light, wieldy)*, 5, 295; σάκος, 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. p. 63. 2) later it had the signif. *changeful of hue, gleaming, variegated*, since rapid motion gives objects this appearance; αἴόλον δοτρακον, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses πεικίλος.)

Αἴόλος, ὁ (*therapid*, adj. αἴόλος), 1) son of Hellen and the nymph Osreis, or of Zeus; king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Poseidōn and Arne, great-grandson of Hippotes, king of the Ζελιαν island. He is represented as a friend of the gods and as the disperser of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5—9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr,

Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Αἴτεια, ἡ, Ζέρεα, a maritime town in Messenia; according to Strabo, the later Θυρία; or, according to Paus., Κορωνε, 9, 152.

αἰτεινός, ἡ, ὁν, poet. (a form of αἰτίς), *high, loftily situated, eminent; espec. epith. of towns situated upon mountains*, Τονόσσα, 2, 573; Ιλιος, 13, 773; κάρηνα, *lofty summits*, 2, 869. Od. 6, 123.

αἴτιεις, εσσα, εν (poet. form of αἰτίς), *lying high, lofty*, Πηλαστος, 21, 87.†

αἴτιλον, τό (αἴτιος), *a herd of goats; my aἴτιλια αἴγανη, 2, 474; alone, Od. 17, 213. 20, 174.*

αἴτιόλος, ὁ (αἴξ and πολέω), prop. *goat-pasturing, ἄνηρ*, 2, 474. As subst. *goat-herd*, generally with αἴγανη, Od. 17, 247.

αἴτος, ἡ, ὁν, Ep. form of αἰτίς, e. g. πόλις, 13, 625. Od. 3, 130. αἴτη πέεθρα, 8, 369.

Αἴτη, σό (adj. αἰτί), Ζέρη, a town in Elis on the borders of Messenia, prob. the later Αἴτιον; according to Strab. VIII. p. 349, Μαργαλία on the Selleis, 2, 592. h. in Ap. 423.

αἴτης, εία, ύ, poet. forms are αἰτεινός, αἴτιεις, αἴτος, 1) *high, loftily situated, eminent; spoken of mountains and towns, ὄρος, πτολιεθρον, Ιλιον αἴτη, τείχος*, II; βρόχος, a high depending cord, 11, 278. 2) Metaph. *deep, dreadful, difficult, ὀλεθρός, dreadful destruction*, 6, 57. According to Nitzsch, Od. 1, 11, αἴτη. ὀλεθρός is 'deep destruction in which it is easy to plunge;' [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.]; φόνος, dreadful slaughter, 17, 365. Od. 4, 843; χόλος, 15, 223. αἴτη πόνος, 11, 601. αἴτη οἱ ἐσσεῖται, hard will it be for him, 13, 317.

Αἴτιος, ὁ, Ζέρητος, son of Elatus, king of Phæsana in Arcadia. His monument on the declivity of the Cykenian mountain; from this, Αἴτιος, ον, the Ζέρητος; τύμβος, 2, 604. cf. Paus. 8, 16, 2. [Αἴτιος, ον, see Αἴτης.]

αἴρω, fut. αἴρησον, aor. 2. act. ἐλλον, Ερ. ἐλον and ἐλεσκον, fut. mid. αἴρησομαι, aor. mid. εἰλόμην, Ερ. ἐλόμην, 1) *to take, to catch, to grasp, to seize; with accus. e. g. ζων τινα, to take one alive, 6, 38; βι what, with gen. τινα κομῆς, to take one by the hair, 1, 197; χειρός, by the hand, 1, 323. 4, 542; with what, with dat. χαλκὸν δόδοντι, to hold the brass with the teeth; χερὶ δόρν, γάιαν ἀγοστῷ; but, καθαρὸν χροτ εἴμαθ ἐλόντα; having taken or put clean attire upon her body, Od. 17, 58; metaph. χόλος αἴρει με, anger seizes me, 4, 23. In like manner ἔμερος, δέος, λήθη, ύπνος. 2) *to take away, τι ἀπ' ἀπήνης* from the carriage, 24, 579; ἀλλὸν ἀπ' ὄρθαλμον, the cloud from the eyes, 5, 127; with two accus. τὸν ἄτη φρένας ἐλε, confusion took away his senses, 16, 805. b) Espec. in war, a) *Of things, to take, to capture, πόλει, νῆσοι, 2, 12. b) Of persons, to overpower, to**

εἴλη, τινά, 4, 457, and often [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζωόν or something equivalent in the context]; Am. Ed. *to take, to seize, ζωόν τινα, 6, 38, 11*) Mid. 1) *to take for oneself, to seize, ἔχος, δόρν, 8, 338. 10, 31*; the connected preposition to govern the translation τόξα ἀπὸ παστάλου, to take down the bow from the hook or peg, 5, 210; ἀπὸ ὕμνα τεύχεα, 7, 122. ἐκ δύφορο, to take out of the chariot, 10, 501. 2) *to take, to obtain, to procure, to receive; τί, 18, 500; δόρτον, Od. 14, 347*. Metaph. ὑπνοῦ δόρον, to enjoy the gift of sleep, 7, 482; ἀλκυμον ἥτορ, to take bold heart, 5, 529; δόρκον τινός, to take an oath from any one, Od. 4, 746; also τινί, 22, 119. 3) *to select, to choose, τέμενος, γυναικας, 9, 578. Od. 9, 334*.

"Αἴρος, ὁ (i) from a and "Ipos, a sportive play upon the name Irus: *not-Irus, unhappy Irus*, Od. 18, 73.†

αἴρω, contr. for ἀέρω, q. v. Hom. has of the common form only the pres. act. in εἴσορτον νέκυν αἴροντας, 17, 724; the aor. 1. mid. ἡράμεθα, ἡρατο; of the aor. 2. the indic. without augm. ἀρόμην, and the other moods ἀρωματι, ἀρομην, ἀρέσθι, see ἀέρω.

"Αἴσ, obsolete nom. of "Αἴδος, q. v.

αἴσα, ἡ, Ep. (from αἴοι, skin to δάιοι), 1) *share, in general, which one has of a thing; ἀηδός, a share of the booty, 18, 327. Od. 5, 40*. Hence, *that which is fitting, justice, propriety*. κατ' αἴσαν, according to right, or propriety with justice (= good reason); often with εἰπεῖν. ἐν καρδιᾳ αἴση, see κάρ. 2) the assigned *lot of life, fate, destiny*, which the gods accord to men, *fortune or misfortune*, 1, 416. Often in Hom. αἴσα μοι, with infin. following, εἰ δέ μοι αἴσα τελνάμενοι, if it is my lot to die, 24, 224. cf. 16, 707. Od. 5, 113. ἐν γάρ μοι ἀλπίδος αἴσα, I have still some hope, Od. 16, 101. 19, 84; κακή αἴσα, evil fate, 5, 209; com. in a bad signif. 3) *the fateful decree of a god; Δίος, of Zeus, 9, 608. ὑπὲρ Δίος αἴσαν, against the decree of Zeus, 17, 321. δαίμονος αἴσα κακή*, Od. 11, 61.

Αἴσα, ἡ, the goddess of *Fate*, like Moïra, who at birth assigns to every one his lot, 20, 127. Od. 7, 197. The poet thus personifies *eternal, unchangeable, governing fate, the inviolable law of nature*, without however giving a form to the deity.

Αἰταγένης ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἰταγένη.

Αἰσηπός, ὁ, *Aesepus*, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, 6, 21.

ἀἰσθῶ, Ep. (ἀημι), only pres. part. and imperf. *to breathe out (=ἀποτίνει), θυμόν, 16, 468. 20, 403*.

αἴσυμος, ον, Ep. (αἴσα), and ος, η, ον, 1) *fitting, right, proper, just. φρένας αἰσήμη ησθα, thou wert sound in mind, Od.*

23, 14. αἰσύμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἰσύμα with παρεπεῖν, to advise that which is suitable, 6, 62. αἰσύμα τίνειν, to drink moderately, Od. 21, 294. φρεοῖν αἰσύμα εἰδέναι, to know in mind that which is right, i. e. to be just, well-disposed, 15, 207. αἰσύμα πάρτα τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate, only αἰσύμον ἡμέρα, the day of fate; and in the construction, αἰσύμον ἦν, it was destined by fate, 9, 245. Od. 15, 239*.

αἴσιος, ον, Ep. (αἴσα), *sent by fate, auspicious; only in a good sense: αἴσιος ὁδεπόρος, a traveller sent for good, 24, 376.†*

αἴσιον (α and ι), aor. 1. act. ηἴξα, subj. αἴξω, partcp. αἴξας, aor. pass. ηἴχθην, infin. αἴχθηναι, 1) *Intrans. to move rapidly, to hasten, to run, to rush, to spring. Spoken of things animate and inanimate; of gods: of Αἴσιον, ηἴξει ἵ-τι χθίσα, she sprang to the earth, 4, 78; often βῆ αἴξασα, rushing she went, 2, 167; of men, mostly in a hostile sense: to rush upon, to attack impetuously, ἔγγει, with the lance; φασγάνῳ, ἵπποις, the sword, the chariot; of the fitting motion of the shades in the under world: τοι δὲ σκιαὶ αἴσσονται, Od. 10, 495; of animals: οἱ ἵπποι μάλ' ὥκα ηἴξαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, 12, 147; of birds: to fly, to soar, πρὸς οὐράνον, 23, 868; ὑπὲρ ἄστεος, 24, 320. Od. 15, 164. b) Spoken of inanimate things; of missiles: δούρατα ἐκ χειρῶν ηἴξαν, the spears flew from the hands, 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὡς δ' ὅτ' ἀν (ὅταν) ἀΐξῃ νόος ἀνέρος, as when darts a man's thought, 15, 80. 2) *Pass. as depon. ἐκ χειρῶν ἡνία ηἴχθησαν, the reins flew from his hands, 16, 404.**

αἴστος, ον, Ep. (ιδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated, 14, 258. αἴστον ποιέν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235*.

αἴστω, poet. (αἴστος), fut. ὡσιον, aor. optat. αἴστωσιαν, and aor. pass. αἴστωθην, to make invisible, to destroy, Od. 20, 79. Hence pass. to be destroyed, to vanish, ου. 10, 259.

αἰσυητήρ, ἥπος, ὁ, poet. (related to αἰσυμητής), *princely, royal, royal, κούρος, 24, 347.†* Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσυμητήρ.

Αἰσιήτης, ον, δ (αἰσυητήρ), a Trojan, father of Alcathous, 2, 793. 13, 427.

αἰσυλοεργός, ὁν, *practising wickedness, 5, 403.†* (Thus Spitzner, as the reading of Aristarchus for ὅθριμοεργός.)

αἴσυλος, ον (prob. from αἴσα), Ep. *unjust, impious, improper. αἰσυλα ρέσειν, to practise impiety, 5, 403; μιθήσασθαι, to speak impious things, II.; εἰδεναι, h. Merc. 164.*

Αἰσῆνη, ἡ, a city in Thrace, 8, 304. Αἰσῆνηθεν, from Αἴσημα.

αἰσῆνην, τῆρ, ἥρος, ὁ = αἰσῆνητης, 24, 347; and the ancients explain it here by βασιλικός, royal. Cf. αἰσῆνηρ.

αἰσῆνητης, ον. ὁ, poet. (αἰσῆνηάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258.†

Αἰσῆνης, ὁ, a Greek, 11, 303.

αἰσῆνητος, η, ον, superl. and αἰσῆνην, compar. of αἰσῆνηρ.

αἰσῆνη, eos, το, shame, indignity, insult; in the plur. τὰ αἰσῆνη, shameful deeds, 3, 342. Od. 1, 229. οἱ ἡδη νέμεσιν τε καὶ αἰσῆνη πόλλα ἀνθρώπων, one who felt the blame and many taunts of men, i. e. so felt them as to give no occasion for them, 6, 351.

αἰσῆνηρ, ἡ, ὁν (αἰσῆνη), compar. αἰσῆνην, ον, superl. αἰσῆνητος, η, ον, 1) ugly, deformed; in a physical sense, αἰσῆνητος ἄνηρ ὑπὸ Ἰλιον ἥλθεν, the ugliest man who came to Troy (under its walls), 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσῆνη ἔπεια, abuse, insulting words, 3, 38. The neut. followed by ininf. 2, 119.

αἰσῆνηρος, adv., shamefully, insultingly, 23, 473. Od. 18, 321.

αἰσῆνην (αἰσῆνη), aor. 1 ἥσχυνα, perf. pass. ἥσχυμα, 1) Act. 1) to make ugly, to deform, to disfigure; with accus. προσώπων, 18, 24. νέκυς ἥσχυμένος, a corpse, i. e. treated with indignity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult, to dishonour, to disgrace, γένος. Λέχος, to dishonour a man's bed, Od. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τι, to shrink from any thing with shame, to fear any thing, Od. 21, 323.

Αἰσῶν, ονος, ὁ, (according to Herm. *Opportunitus*, from αἰσα, a son of Cretheus and Tyro, grandson of Aeolus I., father of Jason, king of Ioleus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτέω, fut. αἰτήσω, aor. ininf. αἰτήσαι, h. Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49: with accus. of the pers. and thing, αἰτεῖν τι, 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a spear, 22, 295; τινί, for any one, πούρος αἰτήσουσα τέλος θαλεροῖ γάροι, to solicit youthful nuptials for the dam sons, Od. 20, 74. b) With ininf. following, 6, 176.

αἰτιάσθαι, Ep. form for αἰτιάσθαι, see αἰτιάσματι.

αἰτιάσματι (αἰτία), depon. mid. 3 sing., optat. αἰτιώφτο, Ep. for αἰτιώφτο, 3 pl. impf. ἡτιώωτο, Ep. for ἡτιώντο, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by neut. pron., Od. 1, 32.

αἰτίων, Ep. (αἰτέω), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἰτίος, ἡ, ον (αἰτία), having the blame of any thing, guilty, blameworthy; used

in Hom. only in a bad sense. οὐτὶ μοι αἰτοί εἰσιν, they have in no respect wronged me, 1, 153. Od. 1, 348.

αἰτιώφτο, Ep. for αἰτιώφτο, 3 sing. optat. pres. from αἰτιάσματι.

Αἰτώλιος, ἡ, ον, Εὐτολιαν, 4, 399.

Αἰτώλοι, οι, the Αἰτολιαν, inhabitants of Αἴτολια, in Greece, between Acarnania and Thessaly, which received its name from Αἴτολος, son of Endymion, 2, 638.

αἰχμάζω (αἰχμή), fut. ἀσω, Ep. ἀσω, to brandish the lance; constr. with αἰχμάς, 1, 324.†

αἰχμή, ἡ (ἀκμή or ἀτσῶ), prop. the point of the lance, χαλκεῖη, 4, 461; mly the lance, the spear.

αἰχμητά, ὁ, Ep. and Αἰολ. for αἰχμητής, 5, 191.

αἰχμητής, ον, ὁ, a lancer, a spearman, hence g.t. for warrior, 1, 152; and often, 2) As adj. warlike, 1, 846; ἀνήρ, 3, 49.

αἰψα, adv. quickly, directly, immediately. αἰψα δέ εἰτεια, immediately thereupon; αἰψα δέ in the narration of a fact, 2, 664. Od. 2, 6; and αἰψά τε in general propositions, 19, 221; see Herin. ad Hymn. in Cer. 485.

αἰψηρός, ἡ, ὁν (αἰψα), hasty, quick. αἰψηρός κόρος γόοιο, quick is the satiety of grief (one is quickly sated with grief, V.) Λύσει ἀγορῆν αἰψηρήν for αἰψα, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

ἀἴων, poet. only pres. and impf. without augm. ἀίων, to observe, to perceive, like sentie; mly to hear, with gen., scidom with accus. φθογγής, to hear the voice, 16, 508, πληγής, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον ἀίων ἡτορ, 15, 252, I felt my heart, (viz. its pulsation, because ἡτορ occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol. ἀπένειον, so that ἀίων = ἄω, ἄημι.)

ἀίων, ἀως, ὁ, comin. ἡ, 1) duration, long time. 2) an age, life, connected with ψυχή. αἰώνος ἀμέρεσθαι, to be bereaved of life, 22, 58; ατ' αἰώνος δλέσθαι, to perish from life, 24, 725. b) Spoken of animals: αἰώνα ἔκτορεῖν, to pierce the life, h. Mere. 42; (according to Ruhinen, the spinal marrow, also plur. δι' αἰώνων τορεῖν, spoken of cattle, h. Mere. 119.

ἀκάκητα, Ep. for ἀκάκητης, ον, ὁ = ἀκακος (κακός), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od. 24, 10.

ἀκαλόρρειτης, αο, ὁ (ἀκαλός = ἡκαλος, still), ρέω, genit. flowing, softly flowing, epith. of Oceanus, 7, 422, and Od.

ἀκάμας, αντος, ὁ, ἡ (καμω), unwearied, untiring, epith. of Sol, of the Sperchius, and of the wild boar, 18, 239. 484. 16, 176. *11.

Ακάμας, αντος, ὁ, 1) son of Antenob.

and Theānō, leader of the Dardanians, slain by Meriōnes, 2, 823. 16, 342. 2) son of Eusσόtrus, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6. 8. 3) son of Asius, 12, 140.

ἀκάματος, ον=ἀκάμας, *untiring, never-resting, epithet of fire*, 5, 4 Od 20, 123.

ἀκανθα, ἡ (ἀκή), *thorn, thistle*, Od. 5, 328.†

*Ἀκάστη, ἡ (greatly distinguished, from α intens. and κέκαστος), daughter of Oceanus and Thetis, h. Cer. 421.

Ἀκάστος, king of Dulichium, Od. 14, 336.

ἀκαχείατο, see ἀκαχίζω.

ἀκαχεῖ, see ἀκακίζω.

ἀκαχήμενος, see ἀκαχίζω.

ἀκαχήσων, see ἀκαχίζω.

ἀκαχίζω, Ep. and Ion. ('ΑΧΩ) aor. 2 ἥκαχον, whence again fut. ἀκαχήσω, aor. 1 ἥκαχησα, mid. ἀκαχίζωμαι, kindred form of ἄχωμαι or ἄχνυμαι, aor. ἥκαχόμων, perf. ἀκάλημαι and ἀκήχεμαι, 3 pl. ἀσηχέδαται (perhaps ἀκήχεται is preferable), 17, 637; 3 pl. plur. ἀκαχέσται for ἀκάχηντο; infin. perf. ἀκάχησθαι, partep. ἀκαχήμενος, sem. ἀκηχεμένη (the accent on perf. ind. and partep. is drawn back: see Buttm. § 111, note 2; also a partep. pres. ἀχέων, ουρα. 1) Act. to trouble, to afflict; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve, to be grieved, θυμῷ, 6, 486; τῷ μῆτρι θανὼν ἀκαχίζειν, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often absolute with θυμόν and θυτόν: θεοὶ δ' ἀκαχέσται θυμόν, were troubled at heart, 12, 179. b) With gen. and dat. of the object; ἐπτῶν, about the steeds, 11, 702. ὅ μοι πυκιών ἀκάχηται, who is deeply troubled about me, Od. 23, 360.

ἀκαχμένος, η, ον, Ep. sharpened, pointed, epith. of the lance, 11; of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. partep. perf. pass. from theme 'ΑΚΩ, accio, for ἀκαγμένος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείσματο, Ep. for ἀκέδαιμαι; but ἀκείαμενοι, a false reading for ἀκείσμενοι, from ἀκέμαται.

ἀκέοματ, Depon. Ep. mid. ἀκείσμαται (ἀκήν [hence originally=to quiet]), aor. 1 ἥκεσάμην, imper. ἀκέσται, 1) to heal, to cure; with acc. ἔλκαι, wounds, 16, 29; also τυνά, any one, 5, 448; metaph. to calm, to allay, to help, δίψαν, to allay thirst, 22, 2; absol. 13, 115 Od. 10, 69. 2) to repair, to restore, ηῆς, Od. 14, 383.

ἀκερατέκόμης, ον, ὁ (κείω, κόρη), unshorn, having long hair, epith. of Apollo, 20, 39.†

*Ἀκεσταμένος, ὁ (partep. ἀκεσάμενος), father of Peribea, king of Thrace, founder of the city Akesainenae, 21, 142.

ἀκεστός, ἡ, ον (ἀκέομαι), curable, that may be calmed, φρένες, 13, 115.†

ἀκέων, ἑστα, dual ἀκέοντε, silent, still, quiet [cf. ἀκήν]. ἀκέων is for the most part used as an adv. without distinction of gender or number, 4, 22. 8, 459. Od.

21, 89; the feminine however ἀκέοντα occurs 1, 565, and once the dual ἀκέοντε, Od. 14, 195 (prob. from a and χάω for ἀκαος, Ion. ἀκέων, Buttm. Lexil. p. 27 [Cf. Död. Hom. Gloss. 130]).

ἀκήδεστος, ον· (κηδέω), uncared for, neglected; spoken of the dead unburied, 6, 60.†

ἀκηδέστως, adv. in a cruel, pitiless manner, remorselessly, *11. 22, 465. 24, 417.

ἀκήδεω (κηδος), aor. 1 ἀκήδεσα, to neglect, to slight, to disregard; with gen. *11. 14, 427. 23, 70.

ἀκήδης, ἐς, gen. ἐσ (κηδέω), without care, 1) Act. free from care, at ease, f1, 123; spoken of the gods, 24, 526; negligent, Od. 17, 319. 2) Pass. uncared for, neglected, disregarded, as Od. 6, 26, 19, 18, 20, 130. 11. 21, 123; of a corpse: unburied, 24, 554. Od. 24, 187.

ἀκήλητος, ον (κηλέω), not to be charmed, stubborn, unbriding, νόος, Od. 10, 329.†

ἀκτία, ατος, τό (ἀκέομαι), a remedy, an

alleviation, relief, οδυνάων, 15, 394.

ἀκήν, adv. (prop. acc. from obs. ἀκή [=ησυχία, Hesych. ἀκῆ, calmly, Pind. Död. 130]. According to Buttm. adv. from acc. ἀκάννα, Ion. ἀκένην ἀκαος (χάω) non hiscens], quietly, silently, still; often πάντες ἀκήν ἔγενοντο σωτῆι, all were quiet and silent, 3, 95; ἀκήν ἔταν, Od. 2, 82.

ἀκηράσιος, ον, poet. (κεράννυμι), unmix'd, unadulterated, pure, οίνος, Od. 9, 205; † untouched, unpoisoned, λειμών, h. Merc. 72.

ἀκηράτος, ον (κεράννυμι), unmixed, pure, οὐδωρ, 24, 300. 2) Metaph. unjured, unwasted, κλῆρος, 15, 498. Od. 17, 532.

ἀκηρίος, ον (κήρ), without misfortune, uninjured, unharmed, * Od. 12, 98. 23, 328. b) Act. innocent, ράβδος, h. Merc. 530.

ἀκηρίος, ον (κήρ), without heart, 1) In physical life: f. feless, dead, 11, 392. 2) M. οἰδη: h-are: -, spiritless, cowardly, 7, 100; δέος (heartless fear, Cp.), 5, 812. II.

ἀκηχέδαται, see ἀκαχίζω.

ἀκηχεμένη, see ἀκαχίζω.

ἀκέδινος, ον, only εἰνι τ. ἀκεινότερος, weak, inferior, insignificant, Od. 18, 130; ωι-λ-είδον, in appearance, *Od. 5, 217. 8, 169.

ἀκέκυς, νος, ο, η, Ep. (κίκυς), without:

power, weak, feeble, *Od. 9, 515, 21, 131;

(according to Thiersch, § 199, 5, from a

and κίω, unable to go.)

ἀκίχτης, ον, poet. (κιχάνω), not to be attained, unattainable. ακίχτη διώκειν, to pursue what is unattainable, 17, 75

ἀκλαυτός, ον, later form for ἀκλαυτος, Od. 11, 54, 72; [in some editions.]

ἀκλαυτος, ον (κλαύω), 1) unwept, un-

launted; spoken of one dead, 22, 386.

2) Act. without tears, tearless, Od. 4, 494. Voss: unwept.

ἀκλεῖς, ἑστα, ο, η, poet. (κλέος), ἀκλεῖς and ἀκλήγης, without fame, fameless, inglorious; accus. sing. ἀκλέα, for ἀκλέα, Od. 4, 728; plur. nom. ἀκλέες, poet.

strengthened for ἀκλεῖς, 12, 318. In ἀκλεῖς αὐτῶς, the neut. prob. is as adv. 7, 100; Buttm. [who allows that ἀκλεῖς may = ἀκλεῖες], Lex. p. 296.

ἀκλεῖης, see ἀκλεῖς.

ἀκλεῖως, adv. *ingloriously*, 22, 304. Od. 1, 241.

ἀκλεῖς, poet. for ἀκλεῖς, see ἀκλεῖς.

ἀκληρος, or (κλῆρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489.† 2) *unallotted, undivided, wild, γάια*, h. Ven. 123.

ἀκμῆ, ἡ (ἀκή), *edge*. ἐπὶ ξυροῦ ἀκμῆς, on a razor's edge, ~ισταται [*"in balance hangs, poised on a razor's edge,"* Cp. J], i. e. it is on the point of decision (an adage), 10, 178.†

ἀκμηρος, or, *fasting*, with σιτοῦ or πόστος, without meat, or drink, *19, 163, 346. (ἀκμή [ἀκμη Lob. Path. 193] is said to be θεος = νηστεία.)

ἀκμηρός, ὁν ([= ἀκμάζων] ἀκμή), *full grown, grown up*, Od. 23, 191.†

ἀκμῆς, ἡτος, ὁ, ἡ (κάμνω), *unwearied, vigorous, fresh*, *11, 802. 15, 697.

* ἀκμητος, or = ἀκμῆς, h. Ap. 520.

ἀκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block, stithy*, 18, 410. Od. 8, 274.

ἀκμῶν, ονος, ὁ (κάμνω), *an anvil*, 15, 19. Od. 8, 274.

ἀκνητης, ιος, ἡ (ἀκανος), *the back-bone, the spine*, Od. 10, 161.†

ἀκοίης, ου, ὁ (a copulat. and κοίτη), *bed-fellow, husband*, II. and Od.

ἀκοιτης, ιος, ἡ, *bed-fellow, wife*, II. ἀκοίτης, accus. plur. Od. 10, 7.

ἀκόλος, ὁ (κόλον), *a morsel, a crumb*, Od. 17, 222.†

* ἀκόλυμβος, ον (κελυμβος), *who cannot swim*, Batt. 157.

ἀκομιστης, η (κομίζω), *want of tending or care, privation*, Od. 21, 284.†

ἀκοντίζω (ἀκων), aor. ἀκόντισα and ἀκόντιστα, prop. to *hurl the javelin*, but nly to *cast, bouρι, ἔχει*; also with accus. αἰχλάς, to hurl lances. The object aimed at stands in the gen. τινός, at any one; also κατά τι, ἐπί τινι, and εἰς τινα, 4, 490. 16, 358. Od. 22, 282; later also, τινά, to hit or pierce any one with a lance, Batt. 209.

* ἀκόντιον, τό (dimin. of ἀκων), *a dart, a javelin*, h. Merc. 460.

ἀκόντιστης, ου, ὁ, poet. (ἀκοντίζω), *lancer, darman, spearman*, II. and Od.

ἀκόντιστης, ονος, ἡ, Ep. for ἀκόντιστης (ἀκοντίζω), *the act of casting spears, a contest with spears* (i. e. as a martial game). οὐδέ τι ἀκόντιστην ἔσδύσεα, thou shalt not enter the contest of spears, 23, 622.†

ἀκόρητος, ον (κορέννυμι), *unsated, insatiable*; with gen. μόθου, πολέμου, ἀπειλῶν, *7, 117. 12, 335. 14, 479; also h. Ven.

ἀκός, εος, τό (ἀκέομαι), *cure, remedy, relief, alleviation*. κακῶν ἀκός, Od. 22, 481. οὐδέ τι μῆχος δεχθέντος κακοῦ ἔστι ἀκός εὑρεῖν, it will be impossible to

find a remedy when the evil is done, 9, 250.

ἀκοστός, ον (κόσμος), *without order, indecent, unbecoming, ἔπεια*, 2, 213.†

ἀκοστάω or ἀκοστέω, aor. 1 ἀκόστησα, 6, 506. 15, 263; in the phrase: ἵππος ἀκοστήσας ἐπὶ φάτνη, *full fed at the manger*. The best derivation is from ἀκοστή, = κριθή, *barley* [as being bearded, ἀκή]; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. p. 72.

ἀκονάζω, h. Merc. 423; and ἀκονάζομαι, dep. mid. Ep. form of ἀκονάω, *to hear*; with gen. Od. 9, 7. πρώτων γάρ καὶ δαιρὸς ἀκονάζοθνος ἔρειο, for ye are the first to hear from me of a feast, i. e. are first invited, 4, 343.

ἀκονή, ἡ (ἀκούω), Ep. for ἀκοή, *properly, hearing*; a sound (as heard), spoken of the crash of a tree when felled: ἔκαθεν δέ τε γίγνεται ἀκονή, there is hearing from afar, i. e. the sound, or crash of it is heard at a distance, 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, information, μετὰ πατρὸς ἀκονήν* ικέσθαι, to go in quest of intelligence of his father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἀκονός, ον (κούρος), *without son, childless*, Od. 7, 64.†

* ἀκοντός, η, ον, *heard, audible*, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, aor. 1 ἡκούσα, 1) *to hear*, with the gen. of the person heard; ἀοδὸν; the thing generally in accus. μνθον, the discourse, and τί τινος, any thing from any one *ex aliqua*, Od. 12, 53. 1, 1 at a.ο. 11. ε.η. μνκημιμον ἡκούσα, I heard the roar or *βοῶσιν*, Od. 12, 265. The person *about whom* any thing is heard is my put in the gen. Od. 1, 287. 289, rarely in accus. and with περι τινος, Od. 19, 204. 2) *to hearken to any one, to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέπι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know* (cf. Gr. p. 766, 9), Od. 3, 193. 4, 688. The mid. as depon. τινός, *to hear*, 4, 331.

ἀκράντος, ον, poet. (κραταίω), *unfinished, unaccomplished, ἔργον*, 2, 138; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

ἀκραής, ές, gen. ἔος (ἀκρος, ἀμπελος), prop. *high-blowing, strong-blowing, brisk, fresh*, epith. of a favorable wind, *Od. 2, 421. 14, 253.

ἀκρη, ἡ (prop. fem. from ἀκρός), the *extreme, espy height, summit, citadel or fortress, promontory*, 14. 86. 4, 425. κατ' ἀκρης, *downwards, from above*, Od. 5, 313; and hence *utterly, from the summit, from the foundation*, 15, 557. Cf. Virg. Επ. ii. 290.

ἀκρητος, ον, Ion. for ἀκρατος (κεράννυμι), *unmixed, pure, οίνος*, spoken of wine unmixed with water, Od. 2, 341: γάλα, Od. 9, 297. 2) σπονδαι ἀκρητοι, a

libation of pure wine, because, in compacts, unmixed wine was offered to the gods, 2, 341. 4, 159.

ἄκρις, ίδος, η, a locust, 21, 12.†

ἄκρος, ίος, η, Ion. and Ep. for ἄκρη, point, summit, peak; always in the plur. accus. δι' ἄκρις; through (amongst) τις e mountain tops, Od. 10, 281; nom. plur. h. Cer. 383.

Ἄκριστος, ὁ (unjudged, from α and κρίνω, *Inseparatinus*, Herm.), son of Abas and Ocelia, great grandson of Danaus, father of Danae. He expelled his brother Proetus; after his return they divided the kingdom, so that Acrisius reigned in Argos, and Proetus in Tiryns, Apd. 2, 21.

Ἄκρισώνη, η, daughter of Acrisius = Danae, 14, 319.

ἄκριτόμθος, ον (μύθος), speaking in a confused manner, prating or babbling foolishly, ὄνειρος, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2, 246.

ἄκριτος, ον (κριτός), 1) not separated, confused, τύμβος, a common grave, in which the multitude were thrown indiscriminately, 7, 337; μύθος, confused discourse, prating, 2, 796. ἄκριτα πόλλα ἀγορεύειν, Od. 8, 505. 2) undecided, unadjusted, ρείκεια, unadjusted contentions, 14, 205. 304. 3) not to be decided, enduring, perpetual; ἄχος, 3, 412; adv. ἄκριτον, endlessly. πενθήμεναι, Od. 18, 174.

ἄκριτόφυλλος, ον (φύλλον), thickly leaved, covered with foliage, thickly wooded, ὄρος, 2, 868.†

ἄκροκελαινιά, Ep. (κελαινός), only partep. ἄκροκελαινιών, Ep. for ἄκροκελαινών, becoming black on the surface, dark-flowing, epith. of a river, 21, 249.†

ἄκροκομος, ον, poet. (κόμη), haring hair

on the crown, crown-haired, epith. of the

Thracians, because they wore the hair

bound in a knot on the crown, or wore

hair on the crown only, 4, 533.†

ἄκρον, τό (neut. from ἄκρος), the extreme, the summit, the point: Ιδης, the

summit of Ida, 16, 292: Αθηνέων, the

promontory [head-land, Cpl.] of Athens,

*Od. 3, 278; ποδός, Batr. 253.

Ἄκρονεws, ο, a Phæcian, Od. 8, 111.

ἄκροπολις, ιος, η (πόλις), the upper city, a citadel, a fortress, *Od. 8, 494. 505; in the Il. ἄκρη πόλις, 6, 88.

ἄκροπολος, ον. Ep. (πολέων), being high, high-soaring, lofty, epith. of mountains, 5, 523. Od. 19, 205.

ἄκρωπορος, ον. Ep. (πείρω), penetrating with the point, sharp-pointed, θελοι, Od. 3, 463.†

ἄκρος, η, ον (ἀκή), superl. ἄκροτας, η, ον, extreme, highest, ending in a point; in Hom. only in a physical sense: ἐπ' ἄκρω χέλει ἐφεσταότες, standing on the extreme brink, 12, 51; ἄκρη χέρι, the end of the hand, 5, 236. ἐπ' πόδας ἄκρους, to the extremities (toes) of the feet, 16, 640. The neut. ἄκρον, as adv. 20, 229.

ἄκρωτήριον, τό (ἄκρος), the extremity of

a thing; hence ἄκρωτήρια πρύμνης, the top of a ship's poop, h. 38, 10.

Ἄκταιη, η (ἀκτή), prop. she who dwells on the coast, a Nereid, 18, 41.

ἀκτή, η (ἄγνυμα, prop. fem. of ἀκτός, broken, crushed), 1) Poet. corn bruised or ground in the mill, comm. with ἵερος ἀλόπιτον or Δημητρέως, 13, 322. Od. 2, 355; see ἀλφιτον. 2) the place where the waves break, shore, coast, Il. and Od.

ἀκτήμων, ονος, ο, η (κτήμα), without possession, poor, needy; with gen. χρυσοῦ, in gold, *9, 126. 268.

*ἄκτηρ, ηρος=ἄκτιν, a now rejected reading, h. 32, 8.

ἄκτις, ίνος, η, dat. ἀκτίνεσσον and ἀκτίνι, Od. 5, 479. 11, 16; a ray, a beam, with Ήλιότιο.

*ἄκτιτος, ον (κτίζω), poet. for ἀκτιστος, untilled, waste, h. Ven. 123.

Ἄκτορίδης, ον, ο, a descendant of Actōr = Echelles, 16, 189.

Ἄκτορίς, ίδος, η, a female servant of Peleopē, Od. 23, 228.

Ἄκτορίων, ονος, ο, son of Actōr. τῶν Ακτορίων, the sons of Actōr, Eurytus and Cleatus, who from their mother were also called the Moliones, 2, 621; see Molίων.

*Ἄκτωρ, ορος, ο (from ἄγω leader), 1) son of Deion, in Phocis, and Diomedēs, husband of Aegina, father of Menestheus, grandfather of Patroclus, Il. 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrmīnē, brother of Augēas, husband of Molione, father of Eurytus and Cleatus, Il. 785. Apd. 3) son of Azeus, father of Astyochē, grandfather of Ascalaphus and Ialmenus of Orchomenus, 2, 513.

ἄκυλος, η, the edible acorn, fruit of the evergreen-oak (ilex), Od. 10, 242.†

ἄκωκή, η (ἀκή), point, edge, ἔγχεος, δούρος, Il. and Od.

ἄκων, ουτος, ο, a javelin, a dart, a spear. ἔρκος ἄκοντων, see ἔρκος.

ἄκων, ουτα, ον (ἀ contr. from ἄκων q. v.) only in τῶν δούρων ἄκοντες πετέσθην, Il. and Od.

ἄλαδε, adv. into the sea, to the sea, also εἰς ἄλαδε.

ἄλαλημαι, Ep. perf. with pres. signif. from ἄλαομαι, q. v.

ἄλαλητος, ο, (ἀλαλή), myl a loud cry, a battle-cry, a shout of victory, A 436. Od. 24, 463; but also a cry of distress, 21, 10.

ἄλαλκε, ἄλαλκών, ἄλαλκειν, see ἄλέξω.

Ἄλαλκομειητής, ίδος, epith. of Athēnē, probably from the town *Alalcomenae*, in Boeotia, where she had a temple; according to others, from ἄλαλκειν, the protectress, 4, 8, 5, 918.

ἄλαλκημαι, to toss oneself around restlessly, to be agitated with anxiety, to be in anguish, 94† (prop. perf. from ἄλαλκειν, with pres. signif.).

Ἄλαμπτετος, ον (λάμπω), without brightness, dark, h. 32, 5.

ἄλαομαι, depon. mid. impf. ἄλωμην, aor. 1 ἄληθην, Ep. ἄληθην, perf. ἄλαλη-

μα, infin. ἀλάλησθαι, part. ἀλαλήμενος, to wander about without aim, to rove, to stray, to roam; with the prep. κατά, ἐπί, περι τι, 6, 201. Od. 4, 91. The perfect infin. and partcp. ἀλαλήμενος have the accent retracted on account of its pres. signif. 23, 74. Od. 11, 167. 14, 122.

ἀλαός, ον (λάω), not seeing, blind, (prop. οὐ, Od. 8, 195; but in μάντιος ἀλαός, Od. 10, 493. 12, 267, - - -); cf. Thiersch. Gram. § 190, 22. *Od.

ἀλασκοπιή, ἡ (σκοπή), lit. a blind lookout; a useless watch, ~ην ἔχειν, ['to took in vain', Cp.] 13, 10. ἀλασκοπίη is an incorrect reading 10, 516.

ἀλαόω, poet. (ἀλαός), aor. ἀλάωσα, to make blind, to blind. τινὰ ὄφθαλμον, to blind one's eye, *Od. 1, 69. 9, 516.

ἀλαπαδόν, η, ὅν (ἀλαπάδω), poet. compar. ἀλαπαδόντερος, 4, 305; εὔη to vanquish. σθένος οὐκ ἀλαπαδόν, insuperable strength, 5, 783; spoken of cattle, Od. 18, 373. 2) powerless, weak, unwarlike, 2, 675; μῦθος, h. Merc. 334.

ἀλαπάδω, poet. (λαπάζω), fut. ἀλαπάξω, aor. ἀλαπάξα without augm.; prop. to empty, to exhaust; πόλιν, to plunder a city, to sack, 2, 367, and often. 2) to overpower, to vanquish, to destroy, φάλαγγας, στήχας, Od. 17, 424. 19, 80; absol. II 12, 67:—then to ruin, to reduce to distress, Od. 17, 424.

ἀλαστέω, poet. (ἀλαστός), partcp. aor. ἀλαστήσας, prop. not to forget a thing; but mly, to be displeased, to be angry, *12, 163. 15, 21.

Ἀλαστόρδης, ον, ὁ, son of Alastor= Tros.

ἀλαστός, ον (λήθω or λάζομαι), not to be forgotten, intolerable, immeasurable, πένθος, 24, 105; ἄχος, Od. 4, 108. ἀλαστόν δύνεσθαι, to lament unceasingly, Od. 2) not to be forgotten or forgiven, abominable, accursed, 22, 261. Achilles applies the term to Hector: thou whose treatment of Patroclus I can never forget, 22, 261.

Ἀλάστωρ, ορος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, 20, 403. 2) a companion of Sarpedon from Lycia, slain by Ulysses, 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, 8, 333. 13, 422. 4) an Epean, 4, 295. 7, 333.

ἀλαυτός, ον, ὡς, ἡ, poet. (ἀλαόω), a blinding, bereaving of sight, Od. 9, 503.†

ἀλγέω (ἀλγός), fut. ἀλγήσω, 1) to feel pain, to be distressed by pain, primarily of the body; δύνηται, 12, 206; with accus. κεφαλήν, Batr. 193. 2) Spoken of the mind: to be troubled, to be pained, Od. 12, 27.

ἀλγίων, ον, compar., ἀλγιστός, superl. of ἀλεγειώς, q. v.

ἀλγός, ος, τό, pain, suffering, primarily of the body; then of the mind, trouble, distress; comm. in plur. ἀλγεα πάσχειν, to endure sufferings, pain, distress; spoken of the sufferings of war, 2, 667. 9, 321; by sea, Od. 1, 4.

ἀλδαίνω, poet. (ἀλδω), aor. 2 ἡλδανον. to nourish, to make great, to enlarge, τι τινι. μελέ, ἡλδανε ποιμένι λαών, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἀλδησκω, Ep. (ἀλδάνω), to grow, to grow up; spoken of a harvest, 23, 599.† ἀλέσθαι, see ἀλέομαι.

ἀλεγειώς, ἡ, ὁν, poet. for ἀλγεινός (ἀλγός), irreg. compar. ἀλγίων, ον, superl. ἀλγίστος, η, ον, painful, sad, oppressive, burdensome, 2, 787. Od. 3, 206. 2) difficult, hard; with infin. ἵπποι ἀλεγεινοὶ δαμῆναι, hard to break, to be subdued, 10, 402; spoken of a mule: ἀλγίστη δαμάσασθαι, 23, 655. The compar. occurs only in the neut. ἀλγίον, mly in the signif. the worse, so much the worse, 18, 278. Od. 4, 292; where some [without reason] regard it as used for the positive.

*Ἀλεγνορίδης, ον, ὁ, son of Alegnēr= Promachus, [14, 503.]

ἀλεγίω, poet. (ἀλέγω), only in pres. and imperf. to trouble oneself about a thing, to care for; with gen. and always with a negat. οὐκ ἀλεγίζειν τινός, 1, 160. 8, 477; once absol. •15, 106.

ἀλεγίω (=ἀλέγω), to trouble oneself about; with accus. always with δαΐτα, to prepare a meal, *Od. 1, 374. 2, 139; δολοφρούσινη, to practise deceit, h. Merc. 361; ἄγλατας, h. Merc. 476; absol. h. Merc. 557.

ἀλέγω, poet. (α, λέγω), only pres.; kindred forms ἀλεγίω and ἀλεγίνω, prop. to compute, to reckon together; hence, to value, to esteem, to be careful; comm. with negat. absol. 11, 389; absol. κύνες οὐν ἀλέγονται, careless sluts, spoken of Penelopé's maidens [but without the coarse meaning that the words would have in English], Od. 19, 154. a) With gen. of the person: to trouble oneself about one, to care for him, 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὅπιν θεῶν, to regard the vengeance of the gods, 16, 388; νηὸν ὅπλα, to keep, to secure the tackle of ships, Od. 6, 268. c) With a partcp. spoken of the *Liτα* (Prayers): αἴ—μερόπισθ' Ἀττης ἀλέγονται κιούσται, who walk behind Attē carefully, steadily, 9, 504. 356.

ἀλείνω, Ep. form of ἀλέομαι (ἀλέη), only pres. and imperf. to escape, to shun, to flee; with accus. absol. κερδοσύνη ἀλείνειν, with craft (craftily) he turned away, avoided me, Od. 4, 251. b) With infin. κτείνειν, ἀλεξέμεναι ἀλείνειν, 6, 167. 13, 356.

ἀλέη, ἡ, poet. (ἀλη), the act of avoiding, escaping, 22, 301.†

ἀλέη, ἡ (ἀλω), warmth, the heat of the sun, Od. 17, 23.

ἀλειαρ, ατος, τό, poet. (ἀλέω), prop. that which has been ground, flour, wheaten flour; in plur. Od. 20, 108.†

ἀλεῖς, είσα, ἐν, partcp. aor. pass. from εἴλω.

*Ἀλείσιον, τό (λείος), Alesium, a place in Elis, no longer in existence in the time

of Strabo, who however mentions a region near Olympia called τὸ Ἀλεισιάνον, 2, 617.

Ἀλεισίου κολώνη, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on 2, 617, was a son of Scillus, suitor of Hippodameia, 11, 757.

ἀλεισον, τὸ (prob. from λεῖος, not smoothly wrought wrought in relief; embossed, a goblet, always costly, and mostly of gold, 11, 774; and Od. 3, 53).

ἀλείτης, ου, ὁ, poet. (ἀλιταλών), a sinner, a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelope, 3, 28. Od. 20, 121.

ἀλειφαρ, ατος, τό (ἀλείφω), salve, unguent, balsam, with which the dead were anointed before burning, 18, 351. Od. 3, 408.

ἀλείφω (λίπος), aor. ἡλείψα, aor. mid. ἡλειψάμην, 1) Act. to anoint, for the most part with λίπ' ἐλαῖω, olive oil, 18, 350; also λίπ' alone, Od. 6, 227, see λίπα, spoken particularly of anointing after the bath, Od. 19, 505; κηρὸν ἐπ' ὄστιν, to rub wax upon the ears, Od. 12, 200 2) Mid. to anoint oneself, with λίπ' ἐλαῖω, and with accus. χρόα, to anoint one's body, 14, 175.

Ἀλεκτρυών, ὄνος, δ (=ἀλέκτωρ), father of the Argonaut Leitus, 17, 602; Ἀλέκτωρ, Apd. 1, 9. 16.

*ἀλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, the cock, Batr. 193.

Ἀλέκτωρ, ορος, δ, son of Pelops and Hegesanda, whose daughter Iphinoe married Megapenthes, son of Menelaus, Od. 4, 10.

ἀλέων, assumed theme of ἀλέξω.

ἀλεν, Dor. and Ep. for ἄλλησαν, see εἴλω.

ἀλέν, neut. part. p. aor. pass from εἴλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἀλέξω and ἄντρος), an honorary name of Paris son of Priam, because according to the Schol. when a shepherd, he often bravely defended himself against robbers, 3, 16 [this is improbable].

ἀλέξανεμος, ον (ἀνέμος), wind-repelling, epith. of a thick mantle, Od. 14, 529.†

ἀλέξασθαι, ἀλέξαμενος, see ἀλέξω.

ἀλέξεν furnishes tenses to ἀλέξω.

ἀλέξτρη, ήρος, ὁ (ἀλέξω), repeller, defender, helper, μάχης, a repeller of the battle (from others), protector in battle, 20, 396.†

ἀλέξικακος, ον (κακός), averting evil, repelling misfortune, epith. of Nestor, 10, 20.†

ἀλέξω, (theme ΑΛΕΚ), infin. ἀλεξέμεναι, fut. ἀλεξήσω, aor. 1 optat. ἀλεξήσειν, Od. 3, 346; Ep. aor. 2 ἡλαλκο, infin. ἀλαλκεῖν, partcp. ἀλαλκών (from theme ΑΛΚΩ), whence an Ep. fut. ἀλαλκήσει, Od. 10, 288, where Wolf reads ἀλάλκησι; mid. aor. subj. ἀλεξώμεθα, infin. ἀλέξασθαι, 1) Act. to ward off, to avert, τί πιν, any thing from any one; κακὸν ἡμαρ Δαναοῖσιν, the evil day from the Greeks, 9, 251, νῆσσοι πῦρ, 9, 347.

b) With dat. only: to defend any one, to help, 3, 9. 5, 779. 2) Mid. to repel from oneself, τινά, any one, 13, 475. Od. 18, 62; absol. to defend oneself, 11, 348. Od. 9, 57.

ἀλέομαι and ἀλεύομαι, Ep. and poet. (ἀληγ), kindred form ἀλεείνω, aor. 1 ἡλενάμην and ἀλενάμην, subj. ἀλέστη, optat. ἀλέστο, imper. ἀλέσθε, infin. ἀλεάσθαι and ἀλέασθαι, partcp. ἀλενάμενος, to shun, avoid, flee; with accus. γύχεα, μῆνιν, and absol. 5, 28. b) With infin. ὅφρα καὶ ἀλλος ἀλεύεται (Ep. for ἀλεύηται), ἡπεροποίειν, that another also may shrink from deceiving, Od. 14, 400. Il. 23, 340.

ἀλεγαι, Ep. with shortened mood-vowel for ἀληται; subj. aor. where elsewhere we find ἀλεται, 11, 192; see ἀλλομαι.

ἀλετρεύω (ἀλετος), to grind; with accus. καρπον, Od. 7, 104.†

ἀλετρίς, ίδος, ἡ (ἀλέω), grinding, γυνή, a stridling woman, the female slave who stridled in Tigris, Od. 20, 105.†

ἀλενομαι=ἀλέομαι, q. v.

ἀλέων, aor. 1 ἡλεσα, Ep. ἡλεσσα, to grind, Od. 20, 109.† in Tmesis.

ἀλεωρή, ἡ (ἀλέομαι), poet. the act of avoiding, retreating, flight, 24, 216. 2) defence, protection; spoken of the cuirass, 12, 57. 15, 533.

ἀλη, ἡ, the act of wandering or roaming about, *Od. 10, 464. 21, 284.

ἀληθείη, ἡ (ἀληθής), truth; only ἀληθεύομαι, μεθείσθαι, καταλέγειν, 24, 407. Od. 11, 507.

ἀληθείς, see ἀλάομαι.

*ἀληθένα (ἀληθής), fut. σω, to speak the truth, to be sincere. Batr. 14.

ἀληθής, ἐς (λίγω), undisguised, sincere, true, upright, γυνή, 12, 433. 2) true, often neut. plur. ἀληθέα ειπέν, Il. and Od. 11. 507.

Ἀλήιον πεδίον, τό, the Aleian plain in Asia Minor, where Bellerophon, hated by the gods, wandered solitarily about, 6, 201. According to a later tradition, proud of having slain Chimaera, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Simarus, Hist. 6, 85. (Sigr. prob. from ἀλη, the field of wandering, or from ἀλίον, harvestless, uncultivated.)

ἀλήιος, ον (λίγιον), without possessions, poor, destitute of an estate, *9, 125. 267.

ἀληκτος, ον, Ep. ἀλληκτος (λήγω), unceasing, endless, incessant, θυμός, 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, 11, 12. Hom. has only the Ep. form.

ἀλήμεναι, Ep. for ἀληται, see εἴλω.

ἀλημων, ονος, δ (ἀλάομαι), wandering about, Od. 19, 74; subst. a vagrant, *Od. 17, 376.

ἀληται, see εἴλω.

ἀληται (ἀληται ed. Wolf), 3 sing. aor. 2 subj. from ἀλλομαι, 21, 536.

ἀλητεύω (ἀλήτης), only pres. to wander about, to roam; often in Od., comm. spoken of vagrants, to beg, Od. 14, 126, 16, 101; but also of hunters, Od. 12, 338.

ἀλητης, ον, ὁ, a vagrant, a beggar, *Od. 14, 124.

Αλθάτα, ἡ, daughter of Thestius and Erythemi, sister of Leda, wife of Cenius of Calydon, who bore to him Meleager, Deianira, etc. The post-Homeric legends state that she slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, 9, 555.

ἀλθομαι, Ep. mid. to heal (intrans.), to be healed, to get well, 5, 417.† (ἀλθω, akin to αλο, to make grow.)

ἀλαῖης, ἡ (ἀλημ), gen. ἑος, blowing over or on the sea, epith. of a favorable wind, Od. 4, 361.†

Αλαρπος, ὁ (situated on the sea, from ἄλς and ἄρω), *Haliartus*, a town in Boeotia, on the shore of the lake Copais, now *Mazi*, 2, 503; also ἡ, Diod.

ἀλιαστος, ον, poet. (λιαζομαι), unbinding, not to be stayed, incessant, immense, μάχη, πόλεμος, ὥδος. The neut. as adv. ἀλιστον δύνεσθαι, to lament incessantly, 24, 549. *Il.

*ἀλιγείτων, ον, poet. (γείτων), near the sea, Ep. 4.

ἀλιγικος, ον (ἢ λιξ), prop. of equal age, but generally like, equal, similar, τινι, 6, 401. Od. 8, 174.

ἀλιεύς, ήσος, ὁ (ἀλς), a fisherman, Od. 12, 251. 22, 384, and mly., 1) a seaman, a sailor, Od. 24, 418; as adj. ἐρέται ἀλιεῖς, rowers on the sea, Od. 16, 349. *Od.

Αλιζάνες, οι, sing. Αλιζών, ὄνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the *Halizones*, a people on the Euxine, in Bithynia, neighbours of the Paphlagonians, 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldaei. Eustath. and Strabo also cite the nom. Αλιζώνος. (They must not be confounded with 'Αλαζώνες, a nomadic people in Scythia.)

Αλίη, ἡ (fem. of ἀλιος), daughter of Nereus and Doris, 18, 40.

Αλιθέρσης, ον, ὁ, son of Mastōr, a faithful friend of Ulysses in Ithaca, Od. 2, 157. 17, 68.

ἀλιμυρίεις, εσσα, εν, poet. (μύρω, flowing into the sea, rushing seaward, ποταμός, 21, 190. Od. 5, 460.

ἀλιος, ἡ, ιων (ἄλς), belonging to the sea, dwelling in the sea; γέρων ἀλιος, the old man of the sea=Nereus, 1, 556; ἀλια θεαί, sea-goddesses, 24, 84: ἀθάναται ἀλιαι, 18, 84; also ἀλιαι alone, 18, 432.

2) fruitless, idle, vain, βέλος, μύθος, ὄδος, ὄρκος, 11. and Od. (The second signif. is comm. derived from ἀλη, but unnecces-sarily[?], since the earliest language connected with the sea the idea of unfruit-

fulness.) [Related to ἀλη, ἀλαός (blind, lit. bereaved), ἡλός Död.]

*Ἀλιος, ὁ, 1) a Lycian, 5, 678. 2) son of Alcinous, Od. 8, 119.

ἀλιστρεψης, ἔς, poet. (τρέφω), gen. ἑος, nourished in the sea, sea-fattened; epith. of seals, Od. 4, 442.†

ἀλιόβας (ἄλιος), aor. ἀλίωσα, without augm. to make vain, to frustrate, to render void, νόνι Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, 16, 737.

ἀλίπλοος, ον (πλέω, whelmed in the sea, τείχες ἀλίπλοα θείναι, to sink the walls into the sea, 12, 26.†

ἀλιπόρφυρος, ον (πορφύρα), coloured with the purple of the murex, sea-purple, dark-purple, ηλάκατα, φάρεα, *Od. 6, 53. 13, 108.

ἀλις, adv. (ἀλής), 1) in heaps, in multitudes, in crowds, in swarms, 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) sufficiently, enough, 14, 121. ἡ ουχ ἀλις, is it not enough? with a seq. ὅτι or ως, 5, 349. 23, 670. ὅθι ἔκειτο ἀλις εὐδός ἐλαιον, where there was fragrant oil in abundance, Od. 2, 339.

ἀλισκομαι (in the act. obsol. theme 'Αλο-), fut. ἀλώσουμαι only Bair. 286, aor. 2 ἀλέων, ἡλων only Od. 22, 230, subj. ἀλώ Ερ. for ἀλω, optat. ἀλοην, Ep. ἀλώην, 9, 592, infn. ἀλώναι, partcp. ἀλόντος (ἀλόντε with ἄ, 5, 487), 1) to be caught, taken, captured; spoken of men and cities, 2) Metaph. θανάτῳ ἀλώναι, to be snatched away by death, 21, 281. Od. 5, 312; hence also alone to be killed, 12, 172. 14, 81. 17, 506. Od. 18, 265. *μήπως, ως ἀψίσ λίνου ἀλόντε πανάργους—κύρια γένησθε, lest ye, as if caught in the meshes of a net, should become a prey, 5, 487. (According to Butt. Gr. Gram. § 33, 3, 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ἄ in ἀλόντε, Bothe proposes to read ἀλόντε, from ἀλώ, *tripide erro.*]

ἀλιταιω, poet. aor. 2 ἡλιτον οντε, 9, 375; aor. mid. ἀλιτόμην, infn. ἀλιτέσθαι, with like signif. to do wrong, to sin; always with accus. τινά, to sin against any one, 9, 375. 19, 265; ἀθανάτους, Od. 4, 578; Διός ἐφερμάς, to violate the commands of Zeus, 24, 570.

ἀλιτήμενος, η, ον, an Ep. perf. partcp. with accent of pres. for ἀλιτημένος from ἀλιταιω with active signif. doing wrong, sinning; with dat. θεοίς, against the gods, Od. 4, 807.† According to Rost Vollst. Lexik. under ἀλιταιω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: for he is no sinner in the eyes of the gods.'

ἀλιτημων, ονος, ὁ (ἀλιταιω), sinning, wicked, *24, 157. 186.